The Hypothetical Study Of The Islamic Politics And State During The Era Of Prophet Muhammad (PBUH) and His Pious Caliphs.

1:Hijra to 40:Hijra

By

Dr.Muhammad Ali Junaid.

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جامعہ کراچی دارالتحقیق برائے علم و دانش

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Author`s Note

This piece of research is Basically a Hypothetical output of My Enhanced and Elaborative Doctorial Thesis produced by twelve years of In-Depth Research. Therefore The ManuScript Of Original Thesis was written in three plain journals consisting of 1000 pages each.

So after consultation with Doctorial Supervisor and different Advisors, I opted to summarize My Manuscriptive Thesis and Decided to Discard the Historical and critical Discourse Relevant To The Research Framework, and that issue has Already been indicated into the Abstract of The Main body Thesis, that has been included in this Summarized Study as well as.

Therefore one may see that The Submitted Dissertation consist on near 900 pages, with near 17000 references from primary and secondary sources covering Political, Constitutional, Administrative, Economical and welfare Activities Of The Islamic State of Medina During the Era of Prophet Muhammad (PBUH) and his Pious caliphs (1hijra to 40 hijras). Generally and Different Aspects and activities, as well as subject matter, is concerned Summarisly.

One Should Know That The Main Dissertation was sent For International evaluation to The Following Experts:

1.Dr.Sana Ullah Nadwi Of Department Of Arabic: Aligarh Muslim University: India.

2.Dr.Ali Nizam Uddin of Department Of International Relation and Political Science: University Of Illinois: USA.

The Medium of Expression of a Submitted and Evaluated Thesis was In Urdu Medium of Communication, but Dr.Ali Nizam Uddin : USA: Also Asked Through My Supervisor a Hypothetical Summary in English Medium as well as , that was sent to him in soft copy, Hence this piece of research is a little one compared to Main Body In Term Of Of Research and standard of Primary and Secondary Sources Utilization is concerned but one may guess that little bit This volume tries to enforce an image and reflection of Original One .

As Far as standard and level of Research and References are concerned to original one this one is far behind it but it may definitely be used fully for the International English speaking readership who don't have sufficient time and space to go through Genuine Thesis, for them it will be valuable Gift from My side.

Obviously English is not My Mother Language and I do not consider My Self Expert in this language so if You find any flaw in Language and Communication Kindly Pardon me, For That, I will Highly thankful to You.

Dr.Muhammad Ali Junaid

Dedicated To Those

I Heartily Dedicate This Book and research To Those Who Wanted to Know the Authentic Study Regarding Islamic Government, Politics and History, In addition to All My Students Who Learned from Me What I taught them Heartedly and they tried to learn with core of their Heart, I wanted to Deliver My Message to them that I love Them More than They love Me.

Dr, Muhammad Ali Junaid.

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Abstract:

" This Study is an effort to explore intensively the nature of the Islamic state during the Era of prophet Muhammad (PBUH) and his pious caliphs from ,Hijri :1 to Hijri : 40 .the original and complete thesis was more voluminous than the recent one, the Original Manuscript consisted of three volumes including 2500 pages .so after discussion with supervisor and other advisors .

This study as suggested in the synopsis included one introduction, with five chapters and single conclusion; on the other hand, the complete manuscript contains one voluminous introduction and four sub-chapters in each chapter of written manuscript.

So the decision was taken that the main introduction should be summarized from the 250 pages to 15-20 pages, the Sub- introductions were also discarded from the chapters two, four and five respectively.

Therefore applied and practical discourses regarding politics, state, administration, Economics, law, Constitution and Welfare state has been researched in depth.

The major difference between the other studies and This research is that the present thesis is written by the political scientist, not by any historian and religious scholar.

We see that Majority of Research Scholars, especially pertaining to social sciences does not give importance to the quality of data(in Islamic frame work),in reality they mostly rely on historical data with already self-created dogmas and perceptions, data without any authenticity and narrators, and one may find that if narrators are cited somewhere, no importance is given to the fact that what is his/her status in term of " the science of Biography (name and records of narrators /Asma –ul-rajal)?

The truth, sincerity, level of memorization, character, piousness is not given importance, the continuance of chain of narrators is not deemed seriously, strong narrations are replaced by weak narrations. So I tried my level best with my limited resources to first give importance to the Quran and Sunnah as primary sources. Traditions of the Prophet (PBUH)) have been given prevalence over traditional chainless historical sources.

I tried My level best to utilize authentic tradition's (Ahadith-e-saheeha) and good tradition (Ahadith-e-Hasna) as a major reference in this study, its depend on the availability of data pertaining to the discourse under my research Frame Work, this study reflects that Islamic state is not a utopia or myth but in reality it not only used to exist but also used to function .and it was so ultimate and perfect,

in term of reality, that she might be a role model for the present Muslim states with their desire of establishing true Islamic state in their territories .

First This study not only presents a broad and enhanced dimension of Islamic State of the early era of Islam but also provides a fountain of a compilation of a narration from the narrators, pertaining to politics and administration. in term of theory and practice, second this study provides detailed narrated information regarding Macroeconomics, means of revenues, policies and their fair practical implementations.

Third the subchapters of law and constitution of the respective era, not only provides detailed information regarding sources of Islamic law and constitution but also they provide real insight regarding Islamic criminal law and the legal criminal decision taken by prophets (PBUH) and his pious caliphs (khulfa-e-rashdeen) or their governmental judges.

Fourth the sub-chapters of the welfare state in their respective era covers the hypothesis that the Islamic state used to function as the welfare state, it provides narrations by narrators to validate the authenticity of data.

Fifth Study also differentiates itself from present modern welfare states, this whole study covers the hypothesis that in Islam state is not mean itself but just a mean to achieve destiny, sixth it focuses that there is no concept of separation of religion from politics, in Islamic doctrine politics is an integrated part of the Islamic system of practices.

Seven It also defines the hypothesis that Islam not only has his own conception and system of human rights that is spiritual by nature of revelation, but also Islam has his own doctrine of rights of Allah (huqooq _ul-Allah) and rights of devotees (huqooq –ul-ibad).

All the rights have been granted by Allah to human beings, conclusion covers two hypotheses respectively, it differentiates the difference between the western concept of human rights and Islamic concept of rights of God and rights of devotees in light of Quran and Sunnah or western philosophy.

The conclusion is that Islamic state is neither a utopia nor a fable, in reality, it used to exist, in the Real History Of the World, and she functioned so perfectly and accurately that it may be enforced in current situation by considering a state of medina as a role model for present Muslim states.

Introduction

Before going through I consider it necessary to define what really Islam is? and what are the basic principles of Islam? and what the faith Islamic state demand from his citizens based on the model provided by Islamic state During the era of Holy Prophet Muhammad (PBUH) and His pious caliphs:1 hijra to 40 hijra.?

- **Islam :**

The name of this religion is Islam, the root of which is Silm[1] and Salam which means peace. Salam may also mean greeting one another with peace. One of the beautiful names of God is that He is the Peace. It means more than that: submission to the One God, and to live in peace with the Creator, within one's self, with other people and with the environment. Thus, Islam is a total system of living. A Muslim is supposed to live in peace and harmony with all these segments; hence, a Muslim is any person anywhere in the world whose obedience, allegiance and loyalty are to God, the Lord of the Universe.

- **According to Holy Quran, Allah says that:**

1. **Today the unbelievers have given up all their hope of vanquishing your religion. Have no fear of them, fear Me. Today I have perfected your religion for you, completed my favour upon you and approved Al-Islam as a Deen (way of life for you). Anyone who is compelled by hunger to eat what is forbidden, not intending to commit sin, will find Allah Forgiving, Merciful.[2]**

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[1] سِلم

[2] Al-Ma'aida:3.

The followers of Islam are called Muslims. Muslims are not to be confused with Arabs. Muslims may be Arabs, Turks, Persians, Indians, Pakistanis, Malaysians, Indonesians, Europeans, Africans, Americans, Chinese, or other nationalities.

An Arab could be a Muslim, a Christian, a Jew or an atheist. Any person who adopts the Arabic language is called an Arab. However, the language of the Qur'an (the Holy Book of Islam) is Arabic. Muslims all over the world try to learn Arabic so that they may be able to read the Qur'an and understand its meaning. They pray in the language of the Qur'an, namely Arabic. Supplications to God could be in any language. While there are 1.5 billion Muslims in the world there are about 300 million Arabs. Among them, approximately ten per cent are not Muslims. Thus Arab Muslims constitute only about twenty per cent of the Muslim population of the world.

- ❖ **Allah:**

Allah is the name of the One and Only God. Allah has ninety-nine beautiful names, such as The Gracious, The Merciful, The Beneficent, The Creator, The All-Knowing, The All-Wise, The Lord of the Universe, The First, The Last, and others.

He is the Creator of all human beings. He is the God of the Christians, the Jews, the Muslims, the Buddhists, the Hindus, the atheists, and others. Muslims worship God whose name is Allah. They put their trust in Him and they seek His help and His guidance.

- ✓ **As Allah ask human beings following questions that:**

1. **Were they created without a Creator? Or were they their own creators?**
2. **Did they create the heavens and the earth? Nay! They will never be convinced.**[3]

[3] At-Tur:35,36.

A Muslim believes in ONE GOD, Supreme and Eternal, Infinite and Mighty, Merciful and Compassionate, Creator and Provider. God has no father nor mother, no sons nor was He fathered. None equal to Him. He is God of all mankind, not of a special tribe or race.

- ✓ **<u>Allah asks Question to those who believe that angels are his daughter and Jesus is his son:</u>**

3. **Is He to have daughters and you sons?**[4]

<u>And then Allah Asks Those Who attribute him with partners</u>:

4. **Do they have a god other than Allah? Exalted is Allah, far above those deities they associate with Him.** [5]

5. **Indeed, they disbelieve who say: "God is the third of three (in a trinity)," when there is no god but one God. If they desist not from what they say, truly, a painful punishment will befall the disbelievers among them. Would they not rather repent to God and ask His forgiveness? For God is Oft-Forgiving, Most Merciful. The Messiah (Jesus), son of Mary, was no more than a messenger.**[6]

God is High and Supreme but He is very near to the pious thoughtful believers; He answers their prayers and helps them. He loves the people who love Him and forgives their sins. He gives them peace, happiness, knowledge and success. God

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[4] At-Tur:39.
[5] At-Tur:43.
[6] Al-Maida: 73-75.

is the Loving and the Provider, the Generous, and the Benevolent, the Rich and the Independent the Forgiving and the Clement, the Patient and the Appreciative, the Unique and the Protector, the Judge and the Peace. God's attributes are mentioned in the Quran.

God creates in man the mind to understand, the soul and conscience to be good and righteous, the feelings and sentiments to be kind and humane. If we try to count His favours upon us, we cannot, because they are countless. In return for all the great favours and mercy, God does not need anything from us, because He is Needless and Independent. God asks us to know Him, to love Him and to enforce His law for our benefit and our own benefit and our own good.

Role And Importance of Prophet Muhammad (PBUH).

✓ **According to the Holy Quran:**

Muhammad is not the father of any of your men (he is not going to leave any male heirs). He is the Rasool[7] of Allah and the Seal of the Prophets. Allah has the knowledge of all things.[8]

Muhammad was chosen by God to deliver His Message of Peace, namely Islam. He was born in 570 C.E. (Common Era) in Makkah, Arabia. He was entrusted with the Message of Islam when he was at the age of forty years. The revelation that he received is called the Qur'an, while the message is called Islam.

Muhammad is the very last Prophet of God to mankind. He is the final Messenger of God. His message was and is still to the Christians, the Jews and the rest of mankind. He was sent to those religious people to inform them about the true mission of Jesus, Moses, Jacob, Isaac, and Abraham.

Muhammad is considered to be the summation and the culmination of all the prophets and messengers that came before him. He purified the previous messages from adulteration and completed the Message of God for all humanity. He was entrusted with the power of explaining, interpreting and living the teaching of the Qur'an.

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[7] رسول
[8] Al-Ahzab:40.

▪ Revelations and the Quran.

✓ **Allah Says That:**

1. **Surely We have revealed this reminder (The Qur'an), and We will surely preserve it Ourself.**[9]

2. **that they do not believe in it (The Qur'an), despite the examples of the people who passed before them.**[10]

A Muslim believes in all scriptures and revelations of God, as they were complete and in their original versions. Allah, the Creator, has not left man without guidance for the conduct of his life. Revelations were given to guide the people to the right path of Allah and sent down to selected people, the prophet and messengers, to convey it to their fellow men.

The message of all the prophet and messengers is the same. They all asked the people of their time to obey and worship Allah and none other. Ibrahim, Moses, David, Jesus and Muhammad who were revealed their own book of Allah, were sent at different times to bring back straying human being from deviation to Right Course.

The Quran is the sacred book of the Muslims. It is the last book of guidance from Allah, sent down to Muhammad, peace be upon him, through the angel Jibraeel (Gabriel). Every word of it is the word of Allah. It was revealed over a period of 23 years in the Arabic language. It contains 114 Surahs (chapters) and near 6666 verses.

---

[9] Al-Hijr:9.
[10] Al-hijr:13.

The Quran deals with man and his ultimate goal in life. Its teachings cover all areas of this life and life after death. It contains principles, doctrines and directions for every sphere of human life. The theme of the Quran broadly consists of three fundamental ideas:

Oneness of Allah, Prophethood and life after death. The success of human beings on this earth and in the life hereafter depends on obedience to the Quranic teaching.

The Quran is unrivalled in its recording and preservation. The astonishing fact about this book of Allah is that it has remained unchanged even to a dot over the past fourteen hundred years. No scholar has questioned the fact that the Quran today is the same as it was revealed. Muslims till today memorize the Quran word by word as a whole or in part. Today, the Quran is the only authentic and complete book of Allah. Allah is protecting it from being lost, corrupted or concealed.

- **<u>Qadaa and Qadar:</u>**

A Muslim believes in Qadaa and Qadar[11] which related to the ultimate power of Allah. Qadaa and Qadar mean the Timeless Knowledge of Allah and His power to plan and execute His plans. Allah is not indifferent to this world nor is He neutral to it. It implies that everything on this earth originates from the one and only creator who is also the Sustainer and the sole source of guidance.

- **<u>As Allah Says That:</u>**

1. **Surely We have created everything in perfect estimation (destiny and purpose).[12]**
2. **Musa replied: "That knowledge is with my Rabb, duly recorded in a Book. He neither makes a mistake nor does He forget.[13]**

---

[11] قضا و قدر

[12] Al-Qamer :49.

Allah is Wise, Just and Loving and whatever He does must have a good motive, although we may fail sometimes to understand it fully. We should have strong faith in Allah and accept whatever He does because our knowledge is limited and our thinking is based on individual consideration, whereas His knowledge is limitless and He plans on a universal basis. A man should think, plan and make a sound choice, but if things do not happen the way he wants, he should not lose faith and surrender himself to mental strains or shattering worries.

- **The Purpose of Life:**

A Muslim believes that the purpose of life is to worship Allah. Worshipping Allah does not mean we spend our entire lives in constant seclusion and absolute meditation. To worship Allah is to live life according to His commands, not to run away from it. To worship Allah is to know Him, to love Him, to obey His commands, to enforce His laws in every aspect of life, to serve His cause by doing right and shunning evil and to be just to Him, to ourselves and to our fellow human beings.

Islam is complete and ultimate deen[14] or religion and Islam is mean it selves, the Islamic state is a piece of land where Islamic faith is practised and law are implemented and enforced through the sources of Quran and Sunnah.

here Muslim performs their duties according to teaching of Quran and Sunnah and they seek good [15] through the following of Islam, and Islam is complete and ultimate, because it guides his subjects with complete solution, what Allah and his prophet stressed to observe is good and what they abhor are bad and faith, deeds and practices that are proscribed by Islam as illegal are sins ,so in Islam only five obligations are not only worshipped but also each good observe and follow according to Islamic principle is worship as Allah says :

---

[13] Ta-Ha:52.
[14] دین
[15] نیکی یا خیر

⊕ **We have not created jinns[16] and mankind except to worship Me.[17]**

⊕

➢ **Status of Human Being:**

A Muslim believes that human being enjoys an especially high ranking status in the hierarchy of all known creatures. Man occupies this distinguished position because he alone is gifted with rational faculties and spiritual aspirations as well as powers of action. The man is not a condemned race from birth to death, but a dignified being potentially capable of good and noble achievements.

A Muslim also believes that every person is born Muslim. Every person is endowed by Allah with spiritual potential and intellectual inclination that can make him a good Muslim. Every person's birth takes place according to the will of Allah in the realization of His plans and in submission to His commands. Every person is born FREE FROM SIN. When the person reaches the age of maturity and if he is sane, he becomes accountable for all his deeds and intentions. The man is free from sin until he commits sin.

There is no inherited sin, no original sin. Adam committed the first sin, he prayed to Allah for pardon and Allah granted Adam pardon.

✓ **One should remember while living under the epistemological Framework of Islamic Ideology that:**

- **Islam doesn't Endorse Such believes AS:**

1. **Men are mean it selves:**

   And his source Him selves, and each and every Human being has a right to creates his own concepts of good like Rawls, and from whom he took his liberalism like Kant, Mill and Hume and other who propagated Humanism as a major religion like Atheist of today's.

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[16] جن

[17] Az-zariyiat :56.

- **Nor Islam confirms Totalitarian approach like:**

2. **The state is mean it selves.**

- **Even Islam doesn't propel Any theory like:**

3. **The state is a Divine and revealed Entity.**

✓ **It is an understood fact that in Islam either Prophet (PBUH) and his pious Successors are not above than sharia:**

✓

○ **Islam classifies Rights In Two categories:**

1. **Rights Of Allah.**[18]
2. **Rights of Men.**[19]

⊕ **And According to Al - Mawardi Sharia proscribes those criminals deed that comes under the two distinct categories and their enforcement is obligatory and that are Following:**

1. **Rights OF God: Prescribed penalty For Adultery, the Prescribed penalty for intoxication, prescribed penalty for theft and prescribed a penalty for those who deceive Islamic state, those who openly challenge law and orders, like highway robbery, killings etc.**[20]

[18] حقوق ا الله
[19] حقوق العباد
[20] حد زنا،حد خمر،حد سرقہ اور حد محاربہ

2. **<u>Rights of Men</u>: prescribed Penalty for vilifying, a slanderous accusation like accusation regarding adultery to innocence and chaste, and prescribed a penalty for torts.[21]**

3.

⊕ **<u>According to Islamic Jurists, There are seven Types of Prescribed Penalties like:</u>**

1. **Adultery.**
2. **Alcohol and intoxication.**
3. **Theft and robbery.**
4. **Rebellion.**
5. **Apostasy from Islam**
6. **Intentional Killing.**

⊕ **<u>Islam provides many rights for the individual ABD[22]. The following are some of these rights that Islam protects:</u>**

The life and property of all citizens in an Islamic state are considered sacred, whether a person is Muslim or not. Islam also protects honour. So, in Islam, insulting others or making fun of them is not allowed. The Prophet Muhammad said:

⊕ **Truly your blood, your property, and your honour are inviolable[23]**

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[21] حدِ قذف بلزنا اور حد قذف بِلجنايات۔

[22] عبد

[23] Al-Bukhari:1739أ Mosnad Ahmad : 2037-

✓ **Racism is not allowed in Islam, for the Qur'an speaks of human equality in the following terms:**

⊕ **mankind! We created you from a single pair of a male and a female and made you into nations and tribes that you might get to know one another. Surely the noblest of you in the sight of Allah is he who is the most righteous. Allah is All-Knowledgeable, All-Aware.**[24]

Islam rejects certain individuals or nations being favoured because of their wealth, power, or race. God created human beings as equals who are to be distinguished from each other only on the basis of their faith and piety.

❖ **The Prophet Muhammad (PBUH) Said:**

⊕ **people! Your God is one and your forefather (Adam)is one. An Arab is not better than a non-Arab and a non-Arab is not better than an Arab, and a red (i.e. white tinged with red) person is not better than a black person and a black person is not better than a red person, except in piety.**[25]

One of the major problems facing mankind today is racism. The developed world can send a man to the moon but cannot stop a man from hating and fighting his fellow man. Ever since the days of the Prophet Muhammad, Islam has provided a vivid example of how racism can be ended.

The annual pilgrimage (Hajj) to Makkah shows the real Islamic brotherhood of all races and nations when about two million Muslims from all over the world

[24] Al-hujurat:13.
[25] Musnad Ahmad,:22978.

come to Makkah to perform the pilgrimage.In Islam Justice is a place with special importance as God says that:

1. **Allah commands you to give back the trusts to their rightful owners, and when you judge between people, a judge with fairness. Surely, excellent is the counsel which Allah gives you. Allah is He who hears and observes all.**

2. **O, believers! Obey Allah, obey the Rasool and those charged with authority among you. Should you have a dispute in anything, refer it to Allah and His Rasool, if you truly believe in Allah and the Last Day. This course of action will be better and more suitable.[26]**

3. **O, believers! Be steadfast for the sake of Allah and bear true witness and let not the enmity of a people incite you to do injustice; do justice; that is nearer to piety. Fear Allah, surely Allah is fully aware of all your actions.[27]**

❖ **<u>The Prophet Muhammad (PBUH) Said</u>:**

1. **People, beware of injustice, for injustice shall be darkness on the Day of Judgment.[28]**
2. **And those who have not gotten their rights (i.e. what they have a just claim to) in this life will receive them on the Day of Judgment, On the Day of Judgment, rights will be given to those to whom they are due (and wrongs will be redressed[29]**

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[26] An-Nisa :58,59.
[27] Al-Maida :8.
[28] Musnad Ahmad:5798- Al-Bukhari :2447.
[29] Muslim :2582- Mosnad Ahmad :7163.

- **Salvation :**

❖ **As Allah Say that:**

1. **When all people appear before Allah, those who were weak in the world will say to those who thought themselves mighty: "We were your followers. Now! Can you do anything to relieve us from the punishment of Allah?" They will reply: "Had Allah gave us guidance, we would have guided you. Now it makes no difference whether we panic or bear it with patience, for there is no escape for us."[30]**

2. **The final result will neither be in accordance with your desires nor in accordance with the desires of the People of the Book. He who does evil will be requited with evil: he will find no protector or helper besides Allah.[31]**

A Muslim believes that man must work out his salvation through the guidance of Allah. No one can act on behalf of another or intercede between him and Allah. In order to obtain salvation, a person must combine faith and action, belief and practice. Faith without doing good deeds is as insufficient as doing good deeds without faith. Also, a Muslim believes that Allah does not hold any person responsible until he has shown him the Right Way. If people do not know and have no way of knowing about Islam, they will not be responsible for failing to be Muslim. Every Muslim must preach Islam in words and action.

[30] Ibrahim :21.
[31] An-Nisa :123.

The Sources of Islam and Research Methodology.

The legal sources of Islam are the Qur'an and the Hadith. The Qur'an is the exact word of God; its authenticity, originality and totality are intact. The Hadith is the report of the sayings, deeds and approvals of the Prophet Muhammad. The Prophet's sayings and deeds are called Sunnah. The Seerah is the writings of followers of Muhammad about the life of the Prophet. Hence, it is the life history of the Prophet Muhammad which provides examples of daily living for Muslims.

- **Modernist Trend and Hadith Rejection:**

One trend of Modernists the self-proclaimed 'Islam-experts' and 'Muslim-reformers' that we see all too often paraded on major media outlets. They openly demand reformation in Islam and call for a 'progressive' interpretation of Islamic values. Their catch phrases are "humane Islam", "gender-friendly Islam", "Islam 2.0", "Progressive Islam" and the like.

Their newly-found activity gained momentum with the emergence of violent extremist elements that misinterpret Islam to create chaos and cause hardship for Muslims. This began a search for an alternate, sensible and moderate voice - a voice that can expect state funding and favours.

The lucrative opportunity thus created has attracted an assembly-line of individuals with a history of apathy for Islam and Muslims, to masquerade as champions of the 'oppressed Muslim woman', good-governance for Muslim nations, human rights, etc. They claim to be the moderate voice and speak ina language that the media, especially the western media, likes to hear. They persist in this even if it alienates Muslims and reinforces biased stereotypes about Islam.

In the name of 'progressive thinking', they organize campaigns against the head- covering for women, for women to pray in mosques alongside men, for the

acceptance of lewdness, and other similar issues. They seek to misinterpret Islamic texts in light of rational thought, modern values and even feelings and desires for, they consider the rational (Aql) and desires decisive over the revealed texts (Naql). Another group that is an equally staunch patron of free- thinking and modernist interpretations is that of the so-called 'Islamic-thinkers' and activists.

Their primary goal is political power and thus, their novel interpretations are aimed at supporting their revolutionary goals and undermining genuine priorities of Islamic Dawah that they see as a hurdle or a distraction from their primary goal. Politically,

the two modernist groups are poles apart. The 'progressive thinkers' are extreme secularist while the 'Islamic- thinkers' are ardent callers to the Khilafah - however, distorted their views may be about it.

But the two are similar in making Aql(عقل)decisive over Naql (نقل), in their apathy towards Hadeeth, in their emphasis on modernistic interpretations of the Qur'an, and in their unjustified toughening or lightening of Islamic regulations for the achievement of political/organizational goals.

The vocal participation of these media-savvy modernist groups in speaking about Islam and affairs of Muslims has resulted in the spread of a lot of confusion and misinformation. In this book, Insha'Allah, we shall critically analyze the Modernists, beginning by understanding the deviations of the Mu'tazilah sect. We shall see with examples;

a) the rejection of Kalaam by the scholars and Imams of the Muslims,

b) the turmoil that theMutazilah brought upon the Islamic world as a result of their Kalaam and,

c) the ill-effects of philosophy on pious and knowledgeable scholars who indulged in and later abandoned it.

We shall study the views of the 'Muslim' rationalists (al-Aqlaniyah), a group that emerged towards the end of the colonial era and found intellectual nourishment in the views of the Mutazilah. Impressed byWestern advances in science and technology, they sought inspiration from the west for the advancement of-of Muslim societies, assimilating along the way 'Modernist' attitudes towards religion that had gained popularity amongst European Christians and Jews.

The European Modernist agenda was primarily aimed at settling the conflict between religion and rationality with the help of philosophy. On their part, 'Muslim' Modernists attempted to reject or alter those teachings of the Qur'an and Sunnah that they saw as hindrances, and turned to the Mu'tazilah and 'Muslim' philosophers for guidance. [1]

✓ **Dr.shoaib Hasan defines that:**

The Muslims are agreed that the *Sunnah* of the Prophet Muhammad (صلى الله عليه وسلم) is the second of the two revealed fundamental sources of Islam, after the Glorious Qur'an. The authentic Sunnah is contained within the vast body of Hadith literature.

A *hadith* (pl. *ahadith*) is composed of two parts: the *matn* (text) and the *isnad* (chain of reporters). A text may seem to be logical and reasonalbe but it needs an authentic isnad with reliable reporters to be acceptable; 'Abdullah bin Al-Mubarak (d. 181 AH), one of the illustrious teachers of Imam al-Bukhari, said,

الإسناد من الدين ، ولو الإسناد لقال من شاء ما شاء

"The *isnad* is part of the religion: had it not been for the *isnad*, whoever wished to would have said whatever he liked.'

During the lifetime of the Prophet (صلى الله عليه وسلم) and after his death, his Companions (*Sahabah*) used to refer to him directly, when quoting his saying. The Successors (*Tabi'un*) followed suit; some of them used to quote the Prophet (صلى الله عليه وسلم) through the Companions while others would omit the intermediate authority — such a *hadith* was later known as *mursal*. It was found that the missing link between the Successor and the Prophet (صلى الله عليه وسلم) might be one person, i.e. a Companion, or two people, the extra person being an older Successor who heard the *hadith* from the Companion. This is an example of how the need for the verification of each isnad arose. Imam Malik (d. 179) said. "The first one to utilise the *isnad* was Ibn Shihab al Zuhri" (d. 124). The other more important reason was the deliberate fabrication of ahadith by various sects which appeared amongst the Muslims, in order to support their views (see later, under discussion of *maudu'* ahadith). Ibn Sirin (d. 110), a Successor, said, "They would not ask about the *isnad*. But when the *fitnah* (trouble, turmoil, esp. civil war) happened, they said: Name to us your men. So the narrations of the *Ahl al-Sunnah* (Adherents to the Sunnah) would be accepted, while those of the *Ahl al-Bid'ah* (Adherents to Innovation) would not be accepted.

2

Research Methodology.

As you me see in our main thesis that I despite being political scientist didn't try to refer any un-proved Hadith, and Historical incident to validate my point of view ,I strictly tried my best to Examine A hadith through the science of Hadith and rijal[32] to validate my point of view in defining Islamic state during Prophet (PBUH) and his pious caliphs.

I while having researched maintained the rule that the following sequence of referring will be utilized in the preferred mode when citing any particular, event, legal rule, historical facts and ideology, that are being cited below:

1. **Quran**
2. **Ahadith -e-Sahiha [33].**
3. **Athar: the saying[34] and deeds[35] of Caliphs, Companions of Prophet [36] and generation next to above two [37] through a chain of narration (e.g :d told that c told him that b narrated that A was addressing the Mob under the shadow of the statue of liberty) that should be continuous, not broken [38].**

   and science of hadith defines broken hadith as A weak Narration, so I only used such a broken narration where I could not find any sound and good narration [39],but remember I tried my level best not to use any broken narrative while researching Era of Prophet (PBUH) due to following rule from Quran and Sunnah that:

a. **Quran says: oh people of faith authenticate when any impious brought a news to you.**

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[32] رجال
[33] احادیث ِ صحیحہ
[34] قول
[35] فعل
[36] صحابہ کرام
[37] تابعین
[38] منقطع
[39] صحیح اور حسن حدیث

b. **Prophet (PBUH) Said: don't attribute something that I didn't say and did if someone intentionally commits such an act he/she will be in hell.**
4. **Historical data: but in Historical data utilization I also tried my level best to narrate an event through narration chain.**

So above mentioned and following discussion is necessary to elaborate the importance of hadith in maintaining Islamic faith and ideology, it is pretty dishonourable fact that modernist rejects hadith but presents their baseless point of view, based on unproved, narration less historical data and self-created sayings.

So the whole chapter over Prophet era has strictly followed that rule, as much data I could collect and refer to my limited abilities, and chain of narration and recording has been given importance while referring any particular saying, deed, and activity

✓ **<u>Dr.Mustafa Azmi an Expert OF Ahadith and Orientalism Says that</u>**

The Authority of the Prophet

The scholars are unanimous that the authority of the Qur'ān is binding on all Muslims. The authority of the Prophet comes next only to the Qur'ān. His authority is not derived through the community's acceptance of the Prophet as a person of authority. His authority is expressed through Divine will. Allah describes His Prophet's position in the following way:

The Prophet Muhammad and His Position According to the Qur'an

a) *Expounder of the Qur'ān*

The Prophet is the expounder of the Qur'ān appointed by Allah. Almighty Allah says:

وأنزلنا اليك الذكر لتبين للناس ما نزل اليهم ولعلهم يتفكرون

"We have revealed unto thee the Remembrance, (the Qur'ān,) that you may explain to mankind that which has been revealed for them."

3

- ✓ **The Authors Of Brief Understanding and Illustrated Guide to Islam Explain this issue by Asking a question and then answer them that:**
- ✓

- **Is There Any Sacred Source Other than the Qur'an?**

Yes. The Sunnah[40] (what the Prophet Muhammad said, did, or approved of) is the second source in Islam. The Sunnah is comprised of hadeeths, which are reliably transmitted reports by the Prophet Muhammad's companions of what he said, did or approved of. Belief in the Sunnah is a basic Islamic belief.[4]

'Abdur-Rahmaan ibn 'Amr as-Salami said that he heard 'Irbaad ibn Saariyah saying, "Allaah's Messenger (ﷺ) delivered a sermon to us whereby the eyes welled forth tears and the hearts were softened. We said, "Allaah's Messenger, this is a sermon of a person bidding farewell! So what do you enjoin upon us?" He said, "I am leaving you on brightness; its night is (as bright) as its day. None would deviate from it except the one who is doomed to perish. Whosoever survives would see many differences. Then it would be incumbant upon you to adhere to my sunnah and the sunnah of the righteous and pious caliphs, with which yo are familiar. Hold fast to it with your teeth and obedience (to the ruler) is obligatory upon you even if he be an Abyssinian slave. Verily, the (true) believer is like a camel having a (pricking) bridle in its nose. To whichever direction it is driven, it surrenders in submission." [41]

[40] سنہ

[41] Ibn-Al-Majja : 13/1,41/4

- ✓ **In the following narration prophet prophesized Modernist Of Our time who rejects Prophet Authority That:**

Al-Miqdaam ibn Ma'dikarib al-Kindi reported Allaah's Messenger (ﷺ) as saying, "Very soon a tradition of mine will be related to person lying on his couch who will say, 'The Book of Allaah (the Qur'aan) is (enough) between you and us. Whatever we find in it as *halaal* (lawful), we accept it as *halaal* and whatever we find in it as *haraam* (unlawful), we take that as *haraam*.' Behold, whatever Allaah' Messenger (ﷺ) has declared as *haraam* is just like that which Allaah has declared as *haraam*." [42]

I hope that this discussion is sufficient to understand the Importance of Sunnah and hadith in the research based on Ahadith-e-Sahiha.

- ○ **Acceptance of Faith:**

A Muslim believes that faith is not complete when it is followed blindly or accepted unquestioningly. Man must build his faith on to believe and forbids compulsion in religion (one of the oldest synagogues and one of the oldest churches in the worlds is in Muslim countries).

A Muslim believes that the Quran is the word of Allah revealed to prophet Muhammad through the Angel Gabriel. The Quran was revealed from Allah on various occasions to answer questions, solve problems, settle disputes and to be man's best guide to the truth. The Quran was revealed in Arabic and it is still in its original and complete Arabic version until today. It is memorized by millions.

[42] Ibn;Al'Majja, "11/1,28 .

A Muslim also believes in a clear distinction between the Quran and the Traditions (called Hadiths) of the Prophet Muhammad. Whereas, the Quran is the word of Allah, the Traditions of Prophet Muhammad (hadiths i.e.: his teachings, sayings, and actions) are the practical interpretations of the Quran. Both the Quran and the Hadiths of Prophet Muhammad are the primary sources of knowledge in Islam.

If someone wanted to accept Islam he /she should first thoroughly study Islam and should go through deeply through Islamic sprit, because Islam embraces all to become a part of the Muslim ummah.

Because prematurely accepting Islam without studying and understanding his spirit and then wanted to return to their formal faith or some else faith is not permissible in Islam, it is serious crime ,in that case he/ she will be given three days to revisit their point of view ,if they don't return to Islam they will be penalized for the death penalty, this is Islamic rule but Modern Muslim states except for Saudia Arabia, Iran and few gulf states don't follow this rule, due to non-implementation of Islamic rule in their territories.[43]

The testimony of faith is saying with conviction, "La- ilaha- ill -Allah, Muhammad --ur –Rasool Allah." This saying means "There is no true god but God (Allah), and Muhammad is the Messenger (Prophet) of God." The first part, "There is no true god but God," means that none has the right to be worshipped but God alone and that God has neither partner nor son. This testimony of faith is called the Shahada, a simple formula which should be said with conviction in order to convert to Islam The testimony of faith is the most important pillar of Islam, and it is a key to acceptance of Islam.

[43] See :proper discussion and reference with Authentic Narration in third ,sub chapter of All chapters in thesis Under the Headings of Islamic law and constitution.

Basic Concepts And Faiths of The Islam.

1. Oneness of God: He is One and the Only One. He is not two in one or three in one. This means that Islam rejects the idea of the Trinity or such a unity of God which implies more than one God in one.

2. human beings are god creation, not mean it selves: People are created equal in front of the Law of God. There is no superiority for one race over another. God made us of different colours, nationalities, languages and beliefs so as to test who is going to be better than others. No one can claim that he is better than others. It is only God Who knows who is better. It depends on piety and righteousness.

3.Prophets and their message: Muslims believe that God sent different messengers throughout the history of mankind. All came with the same message and the same teachings. It was the people who misunderstood and misinterpreted them. Muslims believe in Noah, Abraham, Isaac, Ismail, Jacob, Moses, David, Jesus, and Muhammad. The Prophets of Christianity and Judaism are indeed the Prophets of Islam.

- **Allah defines that:**

1. **Certainly, We sent Rasools before you among the early nations.[44]**

2. **O Muhammad, tell them: "We do not send down the angels except for just cause (to execute Our scourge), and when they come, people are not given respite.[45]**

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[44] Al-Hijr :10
[45] Al-Hijr:8.

We see that Muslim believes in all the Messengers and Prophets of God without any discrimination. All messengers were mortals, human beings, endowed with Divine revelations and appointed by God to teach mankind. The Holy Quran mentions the names of 25 messengers and prophets and states that there are others. These include Noah, Abraham, Ishmael, Isaac, Moses, Jesus and Muhammad. Their message is the same and it is Islam and it came from One and the Same Source; God, and it is to submit to His will and to obey His law; i.e., to become a Muslim.

3. Angels and the Day of Judgment: Muslims believe that there are unseen creatures such as angels created by God in the universe for special missions. Muslims believe that there is a Day of Judgment when all people of the world throughout the history of mankind till the last day of life on earth, are to be brought for accounting, reward and punishment.

As much as a concern to Angels There are purely spiritual and splendid beings created by Allah. They require no food or drink or sleep. They have no physical desires nor material needs. Angels spend their time in the service of Allah. Each charged with a certain duty. Angle cannot be seen by the naked eyes. Knowledge and the truth are not entirely confined to sensory knowledge or sensory perception alone.

- **<u>As Allah Says That:</u>**

1. **Say O Muhammad: "Whoever is the enemy of Jibra'el[46] (Gabriel) should know that he revealed this Qur'an to your heart by Allah's command, which confirms previous scriptures, and is a guidance and good news for the believers.**

[46] جبرائیل

2. **Let them know that whoever is an enemy to Allah, His angels, His Rasools, Jibra'el (Gabriel) and Mika'el [47](Michael); Allah is an enemy to such unbelievers.[48]**

A Muslim believes in the Day of the Judgement. This world as we know it will come to an end and the dead will rise to stand for their final and fair trial. On that day, all men and women from Adam to the last person will be resurrected from the state of death for judgement.

Everything we do, say, make, intend and think are accounted for and kept in accurate records. They are brought up on the Day of Judgement.

❖ **<u>Allah Says that:</u>**

1. **If only you could visualize when the criminals will hang their heads before their Rabb saying: "Our Rabb! We have seen and we have heard; please send us back to the world and we will do good deeds: we are now convinced.[49]**

2. **If you could witness the scene when they will be made to stand before the hellfire! They will say: "We wish we could return to earthly life again; then we would not deny the revelations of our Rabb, and we would join the believers!**

3. **In fact, they will say this because they had come to know the reality which they were concealing before. As a matter of fact, even if they are sent back,**

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[47] ميكائيل
[48] Al-baqara :97,98.
[49] As-Sajda:12.

they would certainly repeat the same things which they had been forbidden to do. Indeed they are liars.[50]

One who believes in life after death is not expected to behave against the Will of Allah. He will always bear in mind that Allah is watching all his actions and the angles are recording them. People with good records will be generously rewarded and warmly welcomed to Allah's Heaven. People with bad records will be fairly punished and cast into Hell. The real nature of Heaven and Hell are known to Allah only, but they are described by Allah in man's familiar terms in the Quran.

If some good deeds are seen not to get full appreciation and credit in this life, they will receive full compensation and be widely acknowledged on the Day of Judgement. If some people who commit sins, neglect Allah and indulge in immoral activities, seem SUPERFICIALLY successful and prosperous in this life, absolute justice will be done to them on the Day of Judgement. The time of the Day of Judgement is only known to Allah and Allah alone.

4. The innocence of Man at Birth: Muslim believe that people are born free of sin. It is only after they reach the age of puberty and it is only after they commit sins that they are to be charged for their mistakes. No one is responsible for or can take responsibility for the sins of others. However, the door of forgiveness through true repentance is always open.

5.beleive in revealed scriptures: Islam directs Muslims that believe in holy books revealed earlier to their predecessor prophets, Quran and Sunnah clarified four

[50] Al-An'Aam :27,28.

scriptures as divine scriptures named as Torah, bible, psalm and holy Quran that is final and ultimate revelation to prophet Muhammad (PBUH).

6.State and Religion: Muslims believe that Islam is a total and a complete way of life. It encompasses all aspects of life. As such, the teachings of Islam do not separate religion from politics. As a matter of fact, state and religion are under the obedience of Allah through the teachings of Islam. Hence, economic and social transactions, as well as educational and political systems are also part of the teachings of Islam.

Islamic Obligations Ordained By Quran and Sunnah.

God has laid down for a Muslim four major exercises of faith, some are daily, some weekly, some monthly, some annually and some are required as a minimum of once in a lifetime. These exercises of faith are to serve man's spiritual purposes, satisfy his human needs and to mark his whole life with a Divine touch.

After Migration what Prophet Muhammad (PBUH) First performed was to lead offer prayer and, His first focus was to build the Main Jamia Mosque So that to lead and guide Muslim five times a day Directly. And before first Ramadhan he levied zakat over Muslims on the order of Allah, and when Muslims conquered Mecca in eight Hijra the first Hajj pilgrimage was lead by his appointed Hajj leader Abu- Baker Siddiq ,and through this practice, it came in practised that either caliph himself lead hajj pilgrimage or it was led by his appointee, and mostly his appointee was being considered by Muslims as a successor, later caliphates like Umayyad and Abbasids follow that practice four major Obligations of faith are following :

- **Prayer (Salah[51]):**

Praying, to the Creator on a daily basis, is the best way to cultivate in a man a sound personality and to actualize his aspiration. Allah does not need man's prayer because He is free of all needs. Salah is for our benefit which is immeasurable and the blessings are beyond imagination.

In Salah, every muscle of the body joins the soul and the mind in the worship and glory of Allah. Salah is an act of worship. It is a matchless and unprecedented

[51] صلاة

formula of intellectual meditation and spiritual devotion, of moral elevation and physical exercise, all combined.

The offering of salah is obligatory upon every Muslim male and female who is sane, mature and in the case of women free from menstruation and confinement due to child birth. Requirements of salah: performing of ablution (Wudu), purity of the whole body, clothes and ground used for prayer, dressing properly and having (or declaring) the intention and facing the Qiblah; the direction of the Ka'bah at Mecca.

Prayers are important in term of political function of Islam that may be seen through Quran and Sunnah. The prophets with the kingdoms of Allah and their caliphs are not only political figures but, it may be noted that they also function as a spiritual leaders, they lead prayers five times a day from the morning to the night, and the mosques are utilized not only as praying space but she also function as state headquarters, caliphs may be seen Into History to lead deliver jummah sermon every Friday, and they also used to lead 'Eid's prayers and delivering sermons, judging all sort of cases etc.

- **<u>As Allah says:</u>**

1. **"It is Me, Allah; there is none worthy of worship except Me, so worship Me and establish Salah for My Remembrance".[52]**

Another verse, He defined the character Of Satan that how he deviates Human being from Worship:

[52] Ta-ha:14

2. **"Shaitan has gained possession of them and caused them to forget Allah's warning. They are the party of shaitan Beware! Surely it is the party of Shaitan that shall be the loser, "[53]**

3. **"Shaitan desires to stir up enmity and hatred between you with intoxicants and gambling and to prevent you from the remembrance of Allah and from Salah (prayers). Will you not abstain? "[54]**

❖ **<u>In the following verse Allah has indicated The logic behind Salah:</u>**

4. **Recite from this Book (Al-Qur'an) which has been revealed to you and establish Salah (Islamic prayers). Surely Salah keeps one away from shameful and evil deeds, and surely the remembrance of Allah (during your prayers and Allah's mention of your name in response to your prayers) is the greatest of all deeds, Allah knows what you do.[55]**

✓ **<u>Following Hadith Also Defines the importance Of Salah:</u>**

<u>'Ubadah ibn as-Samit</u> (may Allah be pleased with him) reported that he heard the Prophet (blessings and peace be upon him) say: "Five prayersAllah had dictated on the servants every day and night. He who diligently observes them will have a covenant with Allah that he will admit him into paradise, and he who doesn't diligently observe them will have no covenant with Allah; if He wills, He will torment him, and if He wills, He will forgive him."[56]

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[53] Al-Mujadila:19.
[54] Al-maida :91.
[55] Al-Ankabut :45.
[56] Abu-daud.

- **Obligatory Salah:** [57]

Five daily salahs, the Friday's noon congregation salah and the funeral salah.

- **Highly Recommended salah:** [58]

Those accompanying the obligatory salah and the two-great festival salahs.

- **Optional Salah:**[59]

Voluntary salah during the day and night.

- **Times of Obligatory Salah:**

1. Early Morning - after dawn and before sunrise.

2. Noon - after the sun begins to decline from its zenith until it is about midway on its course to set.

3. Mid-afternoon - after the expiration of the noon salah time until sunset.

4. Sunset - immediately after sunset until the red glow in the western horizon disappears.

5. Evening - after the expiration of the sunset salah until dawn.

Salah should be offered in its due time unless there is a reasonable excuse. Delayed obligatory salah must be made up. In addition to the prescribed salah, a Muslim expressed gratitude to God and appreciation of His favours and asks for His mercy all the time. Especially at times of, for example, childbirth, marriage, going to or rising from bed, leaving and returning to his home, starting a journey

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[57] فرض نماز
[58] نمازِ عیدین
[59] نوافل

or entering a city, riding or driving, before or after eating or drinking, harvesting, visiting graveyards and at the time of distress and sickness.

- **Fasting [60]:**

Allah says that:

1. **It is the month of Ramadhan in which the Qur'an was revealed, a guidance for mankind with clear teachings showing the Right Way and a criterion of truth and falsehood. Therefore, anyone of you who witnesses that month should fast therein, and whoever is ill or on a journey shall fast a similar number of days later on. Allah intends your well-being and does not want to put you to hardship. He wants you to complete the prescribed period so that you should glorify His Greatness and render thanks to Him for giving you guidance.[61]**

- **Following verse defines the purpose Of Fasting:**

2. **O, believers! Fasting is prescribed for you as it was prescribed for those before you so that you may learn self-restraint.[62]**

Fasting is abstaining completely from eating, drinking, intimate sexual contacts and smoking from the break of dawn until sunset. It is a matchless Islamic institution which teaches man the principle of sincere love to God. Fasting teaches a man a creative sense of hope, devotion, patience, unselfishness, moderation, willpower, wise saving, sound budgeting, mature adaptability, healthy survival, discipline, the spirit of social belonging, unity and brotherhood.

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[60] صوم یا روزه
[61] Al-Baqara:185.
[62] Al-Baqara:183.

Obligatory fasting is done once a year for the period of the month of Ramadan; the ninth month of the Islamic year. Recommended fasting every Monday and Thursday of every week, three days in the middle of each Islamic month, six days after Ramadan following the Feast Day and a few days of the two months before Ramadan. Fasting of Ramadan is a worship act which is obligatory on every adult Muslim, male or female if he/she mentally and physically fit and not on a journey. Exception: women during their period of menstruation and while nursing their child and also in the case of travel and sickness.

- **Charity Giving (Zakah):**

Zakah and charity are very important in Islamic System for their political and Economic role, they provide huge income to Islamic Exchequer each year, and that is also a proof that there is no separation of religion and politics in Islam.

- **Allah Says that:**

1. **Take sadaqat[63] (this commanded sadaqat means - Zakat-ul-Mall) from their wealth, so that they may thereby be cleansed and purified, and pray for them; for your prayer will give them comfort. Allah hears all and knows all.[64]**

- **In another verse he defines why the zakah is levied over Muslims:**

2. **"He is the One Who has made you the inheritors of the earth and raised some of you in ranks over others so that He may test you in what He has given you. Surely your Rabb is swift in retribution; yet He is also very Forgiving, Merciful."[65]**

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[63] صدقات
[64] At-tauba:103
[65] Al-An-Am`165.

❖ **Allah has favoured few in material wealth, but he also imposed few morals duties over them as he says:**

3. **Allah has made some of you excel in sustenance over the others; those who are so favoured, do not give away their sustenance to their slaves so as to make them their equals. How can you think that Allah will allow other deities to be His equals? Would they refuse to acknowledge the favours of Allah?**[66]

4. **O, believers! Do not make your charity worthless by reminders of your generosity or by injury to the recipient's feelings, like those who spend their wealth to be seen by people and believe neither in Allah nor in the Last Day. Their parable is like a hard barren rock covered with a thin layer of soil; a heavy rain falls, leaving it just a bare stone. Such people will not gain any reward that they thought they had earned. Allah does not guide the unbelievers.**[67]

❖ **Wealthy people have been ordered to follow these verses:**

5. **and share their wealth with the needy who asked for it and those who could not ask.**[68]

The Islamic System of Zakah not only bound people of wealth but Also it imposed few Responsibilities over both those who are paying and giving and over those who are getting and receiving:

[66] An-nahal :71.
[67] Al-Baqara:264.
[68] Az;Zariyiat:19.

6. **Do not envy that Allah has given some of you more than the others. Men will be rewarded according to their deeds and women will be rewarded according to theirs. Ask Allah for His grace. Surely Allah has perfect knowledge of everything.**[69]

Charity giving is an act of worship and spiritual investment. The lateral meaning of Zakah is purity and it refers to the annual amount in kind or coin which a Muslim with means must distribute among the rightful beneficiaries. Zakah does not only purifies the property of the contributor but also purifies his heart from selfishness and greed. It also purifies the heart of the recipient from envy and jealousy, from hatred and uneasiness and it fosters instead good-will and warm wishes for the contributors.

Zakah has a deep humanitarian and social-political value; for example, it frees society from class welfare, from ill feelings and distrust and from corruption. Although Islam does not hinder private enterprise or condemn private possession, it does not tolerate selfish and greedy capitalism. Islam adopts a moderate but positive and effective course between individual and society, between the citizen and the state, between capitalism and socialism, between materialism and spiritualism.

Zakah is paid on the net balance after paying personal expenses, family expenses, due credits, taxes, etc. Every Muslim, male or female who at the end of the year is in possession of the equivalent of 85 g of gold (approx. $1400 in 1990) or more in cash or articles of trade, must give Zakah at a minimum rate of 2.5%. Taxes paid to government do not substitute for this religious duty. The contributor should not seek pride or fame but if disclosing his name and his contribution is likely to encourage others, it is acceptable to do so.

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[69] An-Nisa:32.

The recipient of Zakah is the poor, the needy, the new Muslim converts, the Muslim prisoners of war (to liberate them), Muslim in debt.

Also, employees appointed to collect Zakah, Muslim in service of research or study or propagation of Islam, wayfarers who are foreigners in need of help.

- **The Pilgrimage (Hajj)[70]:**

- **Allah says that:**

1. **Behold! Safa[71] and Marwah [72](two hills in the Sacred Mosque) are among the symbols of Allah. So, anyone who performs Hajj or Umrah[73] (pilgrimage) to the House, there is no blame if one goes around both of them; and anyone who does good voluntarily should know that surely Allah knows the grateful.[74]**
2. **Hajj is in the well known months. He who undertakes to perform it must abstain from the husband-wife relationship, obscene language, and wrangle during Hajj. Whatever good you do, Allah knows it. Take necessary provisions with you for the journey, and piety is the best provision of all. Fear Me, O people endowed with understanding.[75]**
3. **and make a proclamation of Hajj (Pilgrimage) to mankind: they will come to you on foot and on lean camels from every distant quarter.[76]**

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[70] الحج
[71] صفا
[72] مروه
[73] عمراه
[74] Al-Baqara:158
[75] Al-baqara:197.
[76] Al-hajj:27.

It is a pilgrimage to Mecca, at least once in a lifetime and it is obligatory upon every Muslim male and female who is mentally, physically and financially fit. It is the largest annual convention of faith on earth (in 1989: 2.5 million). Peace is the dominant theme. Peace with Allah, with one's soul, with one another, with all living creatures. To disturb the peace of anyone or any creature in any shape or form is strictly prohibited.

Muslim from all walks of life, from every corner of the globe, assemble in Mecca in response to the call of Allah. There is no royalty but the loyalty of all to Allah, the Creator. It is to commemorate the Divine rituals observed by the Prophet Ibrahim and his son Ishmael, who are the first pilgrim to the house of Allah on earth; the Ka'bah. It is also to remember the grad assembly of the Day of Judgement when people will stand equal before Allah.

Muslims go to Mecca for the glory of Allah, not to worship a man. The visit to the tomb of Prophet Muhammad at Medina is highly recommended but not essential in making the Hajj valid and complete.

The System OF Islam As A Complete And Final System.

As I already mentioned above that Islam is a complete and ultimate Code Of Conduct For Muslims Life. And Into my complete thesis I discussed different aspects and departments of Islamic state of Medina from one Hijra to forty Hijra ,but my major focus relied over The Political, Administrative, Economical, Constitutional and Welfare Dimensions of Islamic State, and You may see that nearly all walk of state affairs were discussed under these subchapters, in the following lines I will try to define shortly few aspects for general understanding that how many fabrics of lives Islamic state contained into her selves.

- **It is a Muslim belief that Muhammad's mission was to the whole world and for all the time; because:**

Its universality has been clearly confirmed by the Quran (Surah 7: verse 158, 6:19, 34:28, 81:27). It is a logical consequence of the finality of his prophethood. He had to be the guide and the leader for all men and for all ages.

Allah has provided, through him, a complete code which is to be followed, and this in itself supports the concept of finality, because, without completeness, the need for other prophets would remain.

It is a fact that during the last 1400 years no man has arisen whose life and works bear even the slightest resemblance to that of a prophet. Nor has anyone presented a book which could be remotely considered a divine communication. Still less has there been a man to claim legitimate authority as a law-giver for mankind.

The mission of Muhammad, as well as of other prophets who brought the universal message of Islam, does not end with the announcement of the message. He has to guide the people by explaining to them the implications of the Islamic

creed, the moral code, the divine injunctions and commandment, and the form of worship that sustains the whole system.

He has to exemplify the faith so others can pattern their participation in the evolution of Islamic culture and civilization. The believers must grow under his guidance into an organized community so that Allah's word will prevail over all other words.

⊕ **Spiritual Life:**

prayer (salah), fasting, charity giving (zakah), pilgrimage (hajj), love for Allah and His Messenger, love for truth and humanity for the sake of Allah, hope and trust in Allah at all times and doing well for the sake of Allah.

⊕ **Intellectual Life:**

True knowledge based on clear proof and indisputable evidence acquired by experience or experiment or by both. The Quran points to the rich sources of knowledge in the whole universe. Islam demands faith in Allah on the basis of knowledge and research and leaves wide open all field of thought before the intellect to penetrate as far it can reach.

⊕ **Personal Life:**

purity and cleanliness, a healthy diet, proper clothing, proper behaviour, and good healthy sexual relations within marriage.

⊕ **Family Life:**

⊕ **A family is a human social group whose members are bound together by the bond of blood ties and/or marital relationship and nothing else (adoption, mutual alliance, common law, trial marriage...etc.). Marriage is a religious duty on all who are capable of meeting its responsibilities. Each member of the family has rights and obligations.**

⊕ **Social Life:**

The man is ordained by Allah to extend his utmost help and kindness to other family members, relations, servants and neighbours. No superiority on account of class, colour, origin or wealth. Humanity represents one family springing from the one and the same father and mother. The unity of humanity is not only in its origin but also in its ultimate aims.

⊕ **Economical Life:**

Earning one's living through decent labour is not only a duty but a great virtue as well. Earning is man's private possession. The individual is responsible for the prosperity of the state and the state is responsible for the security of the individual. The Islamic economic system is not based on arithmetical calculations alone but also on moral and principles. A man comes to this world empty-handed and departs empty-handed. The real owner of things is Allah alone. The man is simply a trustee.

⊕ **Political Life:**

The sovereignty of the Islamic State belongs to Allah; the people exercise it by the trust from Him to enforce His laws. The ruler is only an acting executive chosen by the people to serve them according to Allah's law. The State is to administer justice and provide security for all citizens. Rulers and administrators must be chosen from the best-qualified citizens. If an administration betrays the trust of Allah and the people, it has to be replaced. Non-Muslim can administer their personal life of marriage, divorce, foods and inheritance according to Islamic law or to their own religious teachings. They may pay Zakah or different tax tributes "Jizyah". They are entitled to full protection and security of the State including freedom of religion.

⊕ **International Life:**

The man has a common origin, human status and aim. Other people's interests and the right to life, honour and property are respected as long as the right of Muslim is in tact. Transgression is forbidden. War is only justified if the state security is endangered. During the war, destruction of crops, animals and homes, killing non-fighting women, children and aged people are forbidden.

End Notes

[1] **A.Kayum , Sajid .(2005) A critical Analysis of the Modernists Hadeeth and Rejecters . Quran Sunnah Educational Programs . (www.qsep.com).PP :3-5.**

[2] **Shoaib Hasan,Dr. (1999) .An Introduction To The Science Of Hadith .Riyad.KSA .Darul-salam .PP :11,12.**

[3] **M.Musatfa -Al_Azmi,Dr.(2016).The Studies In Hadith Literature and Methodology. Karachi. Karachi University Research Forum. pp :5.**

[4] **Ibrahim.I.A.(ed) ,(1997) .A Brief Illustrated Guide To Understanding Islam. Houston. Darussalam .pp :49.**

The Unification Of Religion and State`s Politics In Islam

- **Introduction :**

One should know that this poor Author has reviewed each and every aspect of state of medina into The early era of Islamic state deeply and enhancly, hurdle of language and shortage of a time are not allowing me to present a review of thesis chapter viz, in short sphere of time so I focused over to define the main theme of thesis ,and general points that I assumed, obviously it is impossible to give references and citation provided in main thesis here because it took 12 years to study and two-year day and night to write down that thesis.

More than 2 lacs prophet saying were examined and then authentic entries were selected to refer, so through end notes thesis provides near 7000 thousand direct and single pointed references and indirectly or takhreej[1]plus additional sources provide near twenty thousand references.

I while citing didn't rely on single reference entry, but I tried my level best to provide as much as references related to that entry from other sources so that to consolidate my case through both sources either primary or secondary.

that's why while narrating and citing I used the latest style of reference used by books of Ahadith worldwide that don't indicate page and volume number ,but it cites any prophet saying through number of hadith ,for exampleBukhari contains near 7563 entries so ,in number system we don't refer chapters, subchapters, headlines, pages and volumes ,we simply cites

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[1] تخریج

number and person may trace that number easily from given publisher who published any particular edition.

I earlier indicated that I assumed three hypothesis to limit my sphere of research that is coming below:

1) **There is no separation between politics and religion in Islam.**
2) **Islam has his own system of rights, and that system is totally contrary to the western system of human rights.**
3) **Islamic state of early era was welfare state by essence with two distinct features material or spiritual.**

a. Separation of Religion and Politics:

The Ideological difference between western civilisation and Islam.

There is no difference of opinion existed among early and later Islamic scholars regarding the unification of Islam and politics into Islam ,the concept of separation of recent days is recent phenomenon ,of Modernist ,who are neither trained in Islamic theology and law properly or even they do not know regarding epistemological bases of western concepts of Modernity, post-Modernity, hermeneutics, enlightenment, human rights etc. .

The movement guided by a famous political economist, philosopher and critic of Western Philosophy Dr.jawedAkberAnsari and his pupils likeDr.Ali Muhammad Rizvi, Dr Abdul Wahab Suri, Syed Khalid Jamie and Prof.Zahid

Siddiq Mughal wrote intensively and elaborately regarding western Epistemology in English and Urdu both.[2]

This school of thought is called Karachi University school of philosophy, and their major attack and critic are casted over Muslim Modernists. And here I don't have sufficient time and space to discuss them properly.

As we may see that from nineteen century to present century west is attacking Islam and Muslims continuously they think that Muslim should follow western values as a whole and they should practice these values in their all walk of life.

Even though the concept of secularism, human rights, religious freedom and cultural diversity has been introduced to accommodate all nations and religions under the umbrella of the western mode of perception.

But in reality their intellectual fraternity is attacking over Islam on the name of liberalism, they consider that it is their right and as the greatest value that unites whole western community as whole despite having huge ideological differences.

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[2] See : جریدہ:jareeda (the magazine that contains many un published books, deposited to Karachi University Press Repository by Authors for general Reader ship) ,this magazine comprised over 37 volumes in which writings OF Karachi University School of thoughts may be seen, as well as they may be accessed through online under the umbrella of Karachi University Research Forum .Abdul Wahab suri lectures may be accessed through vimeo and YouTube .

✓ **Mr.Sameul .P. Huntington Observes what is being referred below:**

> "The underlying problem for the West is not Islamic fundamentalism. It is Islam, a different civilisation whose people are convinced of the superiority of their culture and *are obsessed with the inferiority of their power. The problem* for Islam is not CIA or the U.S. Department of defence. It is the West, a different civilisation whose people are convinced of the universality of their culture and believe that their superior, if declining, power imposes on them the obligation to impose that culture throughout the world. These are the basic ingredients that fuel conflict between Islam and the West.'
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> 1

This Attitude is not a Hallmark of Huntington Intellectual ship we see that in Past New York Times carried an article and criticising that:

> "Muslim fundamentalism is fast becoming the chief threat to global peace and security as well as the cause of national and local disturbance through terrorism. It is akin to the menace posed by Nazism and fascism in the 1930's and then by communism in the 50's."[2]

These statements are not as harsh and paining as mostly expressed by orientalist if You wanted to collect such a substance then believe me A Whole Library Would have to maintained keeping millions of entries.

The Islam and west are not accommodatable, the whole of Huntington thesis relies on this fact, and he supposes that Muslim lives in their past glory and they are not going to surrender to the west, Bernard Lewis who inspired Huntington has the same point of view.

Rawls does not discuss the religious issues openly but he is the greatest defender of liberalism even he revitalised liberalism in USA and West through his theory Law of justice. his interpreter derben rightly expressed point of view that. he is not going to argue anti-liberals he is going to kill them.

Rawls openly defended liberalism even he extend his point of view to confirm that each human being has a right to devise his own good, and after tearing the veil of ignorance, civic humans will understand their place in the non-meta physical world [3].

As much as Islamic point of is a concern this may be understood by following verses from holy that Muslim's don't have permission to creates their own concept of good.

Quran :

1. **Say: Lo! my worship and, my sacrifice and my living and my dying are for Allah, Lord of the Worlds.[4]**

2. **Lo! We did reveal the Torah, wherein is guidance and a light, by which the Prophets who surrendered (unto Allah) judged the Jews, and the rabbis and the priests (judged) by such of Allah's Scripture as they were bidden to observe, and thereunto were they witnesses. So fear not mankind, but fear Me. And barter not My revelations for a little gain. Who so judged not by that which Allah hath revealed: such are disbelievers.[5]**

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[3] See: Dr.Abdul Wahab Suri, Head :Department Of philosophy ,University of Karachi .P.hd Dissertation :The Rawls Theory Of justice for proper and enhanced insight and Sandal work :justice .

[4] Al-An'am :162.

[5] Al-maida :44.

According to Islam sovereignty is belong to Allah he is the sole lord of all creations and universes .so it is impossible to carry for real Muslim's to believe in god and also liberty from god.

there is no way to accommodate good and evil,lord and creation side by side ,this just may be accommodatable and possible under the western concept of human rights, liberalism, secularism, cultural diversity and plurality ,if we see post-modernist we may easily understand that philosophically and epistemologically western values are myth like Darwinism, they don't believe in any universal value and rejects all grand narratives.

west dominated the world through their expeditions, conquests, philosophical, scientific and technological advancement with the passage of time, but this all happened due to their continuous exploration and colonialism, they annihilated those nation who were comparatively weak and short in their manpower, and they were not adjusting themselves with the changing realities existing into western world of that era ,and the waves that they were creating, might be felt across the globe west enslaves great nation through trade, treachery, tortoise advancement and when they finished all hurdles they ruled the world with harsh might and that might and wealth of their colonies made the scientific advancement possible [6] .

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[6] See: Jared diamond :Guns ,Germs and steel and Michael Mann :the Dark side of democracy Published by Cambridge for these paradigm.

American's were from the bred of Virginia may flower pact,1620 forefathers, they rightly observed the imperialistic attitude of there for a father from the native land so, in Boston party revolution they rightly demand no tax without parliamentarian participation.

Remember that the spirit, essence and foundation of liberalism are for them totally different in contrast to Islamic and other cultures, they revolted against unrealistic feudalism, backed by Roman catholic Sufistic culture, and as we note that they through liberalism settled their intra-faith differences between Romans and Protestantism.

Feyerabend rightly observes this point of reason in his work "against methods", that there is no difference between science and voodoo sciences all work through assumptions and proves latter, as we see that west see east as an un-rational and illiterate as Lord Macaulay claimed that: the greatest book of east is nothing in contrast to single vulgar book of west. now philosopher of science and post-modernist proved that there is no universal value, all religions[7] are fake and pseudo, and then they advanced that, even all western intellectual values are myths like religion, Michael Foucault tried to prove that there is no universal truth, and he used historical investigation in proof.

[7]Levy Straus. a post-modernist utilized his historicism to deny the personality of Jesus Christ ,same point of view was taken by modernist of indo-pak like Niaz Fatehpuri, Ghulam Ahmed Qadyani who claimed that Jesus free away and went to Kashmir where he died and buried .

So in this context, it seems unrealistic to attack Islam and his system of ideas, that's why we may note that tone of recent top brass of orientalist is low compared to classical orientalists, like John Esposito, Philip.k. hitti, and Bernard Lewis etc.

- ✓ **Muhammad Samie rightly observed the attitude of the west and he presented a summarised Synopsis (abstract) in his Thesis that would help to understand the changing Approaches worldwide Generally and in west Especially:**

> In order to justify and naturalise domination and exploitation of 'others,' some ideologies that theorise 'they are less human' have been invented and employed throughout history. Among these ideologies is the 'West-and-Islam' dualism, which has been comprehensively and critically studied by Edward Said in *Orientalism*. Since *Orientalism* was published in 1978, however, the world seems to have become much more interdependent and political interrelations between the West and Islam have changed dramatically. Consequently this dualism, though more or less in place, has been influenced by escalating waves of globalisation and redistributed and reshaped in a different form. To critically appraise this dualism in this new era, three prominent contemporary Western Islamologists, Bernard Lewis, John Esposito and Gilles Kepel,

have been selected and different aspects of their perspectives, their methodologies, their views on Islam and modernity, their political propositions and Islamic belief and law in their vision, are closely compared and critically examined. These three scholars are used to describe parts of the fabric of what I call neo-Orientalism; they are exemplars suggesting the existence of a larger whole. This dissertation aims to present the genealogy of some lingering traces of the West-and-Islam dualism in order to know how they were originated and how they can be replaced by an egalitarian perspective. This is particularly important in this new interdependent world, where we are very close to each other and any crisis anywhere can affect human beings everywhere. This thesis also aims to criticise the often unquestioned assumptions of Western works on Islam and to show through a comparative examination that there can be very different routes with healthier outcomes to look at other cultures. In addition to methods used by Said and to avoid his shortcomings, this research is informed by a Popperian methodology, relying on his theory of the growth of knowledge, his situational analysis and his views on framework and ideology. In conclusion, this thesis suggests that if the West-and-Islam dualism is considered as a spectrum of views on Islam, Lewis is the most dualist, perfectly following all principles of dualism, Esposito is the least, and Kepel is (so to say) in between. Moreover, some promising changes in neo-Orientalism as well as some additional dualistic tendencies that can define neo-Orientalism are found in this new era. To portray a better future for our interdependent world some new approaches to identity, global ethics and global civil society are suggested. Eradicating the roots of Orientalism and Occidentalism alike and accepting, protecting and even promoting diversity are first steps towards countering devastating threats that endanger humankind as a whole.

"Samie" cited several ideas and Analyzed that Bernard Lewis maintained and later we see that Huntington borrowed these perceptions from Bernard, but one should remember that Huntington also took much substance from Prof.Toyn bee in term of living civilisation theory, following observations by "same" also help us to understand writing style, analysis and attitudes of these moderate Orientalists:

From Lewis's perception, there is no greater disparity between Islam and Christianity than in the relations between government, religion and society. The founder of Christianity advised his followers to render political issues to Caesar and religious issues to God (Matt. XXII: 21) (Lewis, 2004a: 5). This idea of separation between Church and State has been a basic feature of the political history of Christianity, and therefore in the history of Europe, as a racially and religiously "homogeneous society" – apart from a Jewish minority (Lewis, 2004b: 68). However, the Prophet of Islam

unlike his precedents, Moses and Jesus, defeated his enemies in his lifetime and took both religious and political careers simultaneously. As a result, Islam from its origin emerged as a political religion (Lewis, 2004a: 5). These two phases in the Prophet's mission, the one of faith, the other of rule, are both reflected in the Quran which along with the prophetic tradition constitutes the main source of Islamic law. "In Muslim perception," Lewis asserts, "there is no human legislative power, and there is only one

law for the believers - the holy law of God, promulgated by revelation.... It could not be changed and no Muslim ruler could, in theory, either add or subtract a single rule" (Lewis, 2002c: 113). Accordingly, in Islamic theory, Church and State are not separate or even separable institutions; the same Holy Law regulates both (Lewis, 1999b: 26). Since the law in Muslim conception is immutable and divine, the Muslim state legalised by the Holy Law is a necessary part of God's providential dispensation for mankind. So the authority of the Muslim ruler, "however obtained and however exercised," is

divinely ordained and the Muslim political community is the unchanging medium of God's guidance (Lewis, 1991: 26-8). The duty of obedience to legitimate authority is not merely a political, but also a religious obligation and disobedience is therefore a sin (Lewis, 1991: 91). Hence, if for St. Augustine, the first Christian political theorist, the body politic was evil and man-made, for his Muslim counterparts political authority was a divine good (Lewis, 1991: 25).

Time and time again throughout his works, Lewis insists on the unification of the state and religion in Islam in contrast to Christianity, in addition to the static nature of the Islamic law. There were not two powers but one, he asserts, and the question of separation did not therefore arise. Islam in principle is theocratic. Theocracy literally means the rule of God. In this sense Islam, in theory, has been a theocracy. "The state is God's state, the law is God's law. The army is God's army - and of course the enemy is God's enemy" (Lewis, 2004b: 377-9). In such a worldview, he adds, God is seen as helping rather than testing the believers, as desiring their success in this world, and as manifesting His divine support by victory and domination, "for His army, His community, and His state" (Lewis, 1999b: 28).

✓ **Dr Abu Amina Bilal Philips defines Islamic civilisation in contrast to Western Civilisation:**

Islamic civilisation, on the other hand, regards the laws revealed by God as absolute and unchangeable. What was defined by God as morally evil one thousand four hundred years ago cannot ever become morally good because the fundamental nature of human beings and their societies has not and will never change. Without a solid moral foundation, human society will become corrupt. And leaving it up to humans to develop that foundation is inherently flawed. Allāh states in the Qur'ān: "If the truth were according to their desires, the heavens, the earth and all within them would be corrupted." No matter what 'scientific' evidence is brought to prove that homosexuality is genetically or biologically based, it will still be considered a crime in the same way that adultery and *fornication are considered crimes in spite of human inclination to* it. Islām holds that sane adult human beings are still responsible for their choices. They are not robots, incapable of going beyond their programming. Some scientists are currently claiming that even crimes like robbery and murder have genetic origins. The question which remains is: If scientists also prove that paedophilia and rape are genetically based, will Western society also decriminalise them and do away with their rational principle of "consenting adults"?

Islamic law does not deny the role of society in formulating some of its laws. However, these laws are secondary or tertiary laws and not primary laws. There is a limited role for democracy in *the Islamic principle of consultation stated in the Qur'ān: "Their* affairs should be by mutual consultation." For example, people

in a community can decide by majority opinion to erect a traffic signal at a busy intersection where a number of traffic accidents have occurred. And later they may decide to remove it and make an underpass based on the same principle.

Western civilisation's total commitment to *secularism* even at the expense of *democracy* explains why the West strongly supports military dictatorships in Turkey and Algeria. Women in Turkey are prohibited from wearing scarves in any government institution, whether educational or political. When Merve Sefa Kavakci, a Member of Parliament recently challenged this law by showing up in the assembly wearing a scarf to take her parliamentary oath, she was forcibly removed and her Turkish citizenship was subsequently revoked. The right to wear a scarf publicly is defended in the West under the "freedom of religion" democratic policy, yet the West tolerates Turkish repression primarily because of Turkey's commitment to secularism. On the other hand, the West turned a blind eye when the Algerian military cancelled the results of free elections in order to stop the F.I.S. (The Islamic Party) from setting up an Islamic government through democratic elections which they were poised to win. Though the West stresses the importance of democracy, secularism is more important. 5

The Sovereignty OF Allah

According to Islamic point of view Allah is, one and only, partner less God of All Mankind and creation, he has no family : son, daughter wives and parents .and no one is supreme compare to him, he is omnipotent .no one is equal to him, he is eternal, beginning less, immortal and timeless .

- **As Allah says that:**

1. **in the name of Allah, the Beneficent, the Merciful.**

2. **Praise be to Allah, Lord of the Worlds.[8]**

3. **Their prayer therein will be: Glory be to Thee, O Allah! and their greeting there in will be: Peace. And the conclusion of their prayer will be: Praise be to Allah, Lord of the Worlds! [9]**

4. **We destroyed the generations before you when they did wrong, and their messengers (from Allah) came unto them with clear proofs (of His Sovereignty) but they would not believe. Thus, do We reward the guilty folk.[10]**

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[8] Al-Fathiha:1.2.
[9] Yonus :10.
[10] Yonus :13.

5. **He it is Who made you to go on the land and the sea till, when ye are in the ships and they sail with them with a fair breeze and they are glad therein, a storm wind reached them and the wave cometh unto them from every side and they deem that they are overwhelmed therein; (then) they cry unto Allah, making their faith pure for Him only; If Thou deliver us from this, we truly will be of the thankful.**[11]

6. **Say: "O people! Doubt my Deen (religion) if you will, but never will I worship those that you worship besides Allah. I worship Allah, Who has the power to cause your death, and I am commanded to be one of the believers."**[12]
7. **Allah Alone has the knowledge of what is hidden in the heavens and the earth, and everything shall ultimately return to Him for decision; Therefore, worship Him and put your trust in Him, and your Rabb is not unmindful of what you do.**[13]

8. **Allah, the eternally Besought of all!**[14]

9. **And Allah hath given you, of that which He hath created, shelter from the sun; and hath given you places of refuge in the mountains, and hath given you coats to ward off the heat from you, and coats (of armour) to save you from your own foolhardiness. Thus doth He**

[11] Yonus ;22.
[12] Yonus:104.
[13] Hud :123.
[14] Al-ikhlas :2.

perfect His favour unto you, in order that ye may surrender (unto Him).[15]

10. Mankind were one community, and Allah sent (unto them) Prophets as bearers of good tidings and as Warner's, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed And only those unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred one of another. And Allah by His will guided those who believe unto the truth of that concerning which they differed. Allah guided whom He will unto a Straight Path.[16]

11. It is said unto them): This is (your plight) because, when Allah only was invoked, ye disbelieved, but when some partner was ascribed to Him ye were believing. But the command belonged only to Allah, the Sublime, the Majestic.[17]

12. Those you serve besides Him are nothing but mere names which you and your forefathers have invented, for which Allah has revealed no sanction. The Command belongs to none but Allah, Who has commanded that you worship none but Him. That is the true faith, yet most of the people do not know.[18]

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[15] An-Nahl:81.
[16] Al-Baqara:213.
[17] Al-Momin :12.
[18] Yosuf:40.

13.Ask them: "Who is the Rabb of the heavens and the earth?" If they hesitate to respond, say: "Allah." Then ask them: "When this is the fact, why do you take other deities, besides Him, who do not control any benefit or harm even to themselves, as your protectors?" Say: " Are the blind and the seeing equal? Or can the darkness and light be equal?" If that is not so, then, have their shoraka' (other deities they worship) created anything like His creation which has made the matter of creation doubtful for them? Say: "Allah Alone is the Creator of everything and He is the One, the Irresistible."[19]

14.and say: "Praise be to Allah, the One Who has begotten no son and Who has no partner in His Kingdom; nor He is helpless to need a protector, and glorify His greatness in the best possible way."[20]

[19] rl-Ra'ad:16.
[20] Al-israa:111.

The Attributions belongs to Allah's Sovereignty.

1. **Absolute:**

a. **The lightning terrifies them as if it was going to snatch away their eyesight; whenever it flashes they walk on; when it becomes dark, they stand still. And if Allah wanted He could have totally taken away their hearing and their sight; for Allah has power over everything.**

b. **It is He Who has created for you all that there is in the earth; and directed Himself towards the sky and fashioned it into seven heavens. He has perfect knowledge of everything.**[21]

2. **Universal:**

   a. **He is Rabb of the two easts and the Rabb of the two Wests.**[22]
   b. **Glory be to Him in Whose hands is the Kingdom of all things, and to Whom you shall all be brought back.**[23]

3. **Permanent:**

   a. **Allah! There is no god but Him; the Living, the Eternal.**[24]

[21] Al-Baqara :20,29.
[22] Al-Rahman :17.
[23] Ya-sen :83.

b. **He is the First and the Last, the Evident and the Immanent, and He has the knowledge of all things.**[25]

4.Indivisible:

a. **If there were other gods in the heavens or in the earth besides Allah, both the heavens and earth would have been in a state of disorder. Glory be to Allah, the Lord of the Throne, absolutely free is He from the falsehood that they attribute to Him.**[26]
b. **O mankind! Call to mind the favours of Allah on you; is there any other creator than Allah who provides for you from the heavens and the earth? There is no god but Him. How then are you being deceived?**[27]

5. Inalienable:

Say: "O Allah! Master of all the Kingship, You give the kingdom to whom You please and take away the kingdom from whomsoever You please; You give honour to whom You please and a disgrace to whom You please; all the good is in Your hand; surely You have power over everything.[28]

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[24] Al-imran :2.
[25] Al-Hadid :3.
[26] Al-Anbiyaa :22.
[27] Fatir :3.
[28] Al-Imran :26.

6. **Unity:**

   a. **O Prophet, say: "Allah knows best how long they stayed; He is the One Who knows the secrets of the heavens and the earth; sharp is His sight and keen His hearing! They have no protector besides Him and He does not let anyone share in His command.**[29]
   b. **He is the One to Whom belongs the kingdom of the heavens and the earth, has begotten no son and has no partner in His kingdom; He has created everything and ordained them in due proportions.**[30]

7. **Active and Living:**

   Allah! There is no god but Him: the Living, the Eternal. He neither slumbers nor sleeps. To Him belongs all that is in the Heavens and the Earth. Who can intercede with Him without His permission? He knows what is before them and what is behind them. They cannot gain access to anything out of His knowledge except what He pleases. His throne is vaster than the heavens and the earth, and guarding of these both do not fatigue Him. He is the Exalted, the Supreme.[31]

[29] Al-Kahf :26.
[30] Al-furqan :2.
[31] Al-baqara :255.

8. **Total - Comprehensiveness:**

a. **Do you not know that to Allah belongs the dominion of the heavens and the earth and that besides Allah you have no protector or helper![32]**

b. **O you, the assembly of jinns and men! If you have the power to get away from the boundaries of the heavens and the earth (to escape from His punishment), then get away! You cannot get away except with Our Own authority.[33]**

[32] Al-baqara :107.
[33] Ar-Rahman :33.

The Legal and Political Orders Of Allah.

1. **The Ruling and Commandment Of Allah Is supreme:**

> **Say: "O people, follow what has been brought down to you from your Rabb and do not follow other patrons besides Him." Yet little do they take admonition.[34]**

2. **Follow Islamic Rule and judge according to Sharia:**

⊕ **Indeed, We revealed the Taurat to Moses, in which there are guidance and light: By its laws, all the Prophets, who were Muslims, judged those who call themselves Jews and so did the rabbis and jurists of law. They have entrusted the protection of Allah's Book and they themselves were witnesses. Have no fear of people; fear Me, and do not sell My revelations for a petty price: those who do not judge by the law which Allah has revealed, are indeed kafirs (unbelievers).[35]**

[34] Al-Ar;raf :3.
[35] Al-Maida :44.

The standard Of genuine citizenship in an Islamic state is Islam.

a. **Say: "I am commanded to worship Allah and serve none but Him.**
b. **and I am commanded to be the first of those who submit to Allah in Islam."[36]**

- **The caliphs, Amir and bureaucrats Of Islam State should be Muslim and pious:**

⊕ **Allah has promised those of you who believe and do good deeds that He will most surely make them vicegerent in the earth as He made their ancestors before them, and that He will establish for them their religion, the one which He has chosen for them, and that He will change their present state of fear into peace and security. Let them worship Me Alone and not to commit shirk with Me; and if anyone rejects faith after this, it is they who are the transgressors.[37]**

As we defined in above pages that sovereignty only belongs to Allah so it may not be attributed to Masses and peoples living under the boundary of any territory. This is a major difference between Western concepts of Humanism, Human rights phenomena and Islamic concepts OF Rights of Allah's and Rights of Men's.

[36] Az-Zumar :11,12.
[37] An-Nur :55.

- **<u>According To Islamic Injunctions, there are Two Types of caliphates:</u>**

In Quran and Sunnah the words that have been used for Muslim leader are Imam [38], caliphs[39] ، Sultan [40] and Ameer [41] and for the Islamic state, the word that has been attributed are Al-Amarat, hukumat, wilayat[42],Khilafat[43] and Sultanate[44].

1. **<u>The Caliphates Of Prophets:</u>**

   this means that the prophets are the envoys of Allah to Human being living into the sphere of Planet earth, so generally this title was used for First Men and Prophet Adam, and all other Prophets may also be included in this Category as a whole, as Allah's mentions this fact in Holy Quran that:

   a. **Behold thy Lord said to the angels: "I will create a vicegerent on earth." They said "Wilt thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." [45]**

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[38] امام
[39] خليفہ
[40] سلطان
[41] امیر :word Ameer or Amir has been used by Prophet in Ahadith .
[42] ولایت
[43] خلافت
[44] سلطنت
[45] Al-baqara:30.

b. **And behold We said to the angels: "Bow down to Adam"; and they bowed down not so Iblis he refused and was haughty he was of those who reject Faith.** [46]

As we may note that: Point (a) basically symbolized Adam as whole to represent him on behalf of whole mankind, it is a fact that God is everlasting and omnipotent [47]**and he is never absent and caliphs are always appointed in absence .so prophets are envoys from god to human being and also perform task of caliphs among Muslim, Islam does not start his ordering system from state ,but it starts from individual's and group of Muslim's this is called politics, Moses was the great statesmen and administrator but his rule is not followed by Israelis living in any state, but his rule was followed by masses as caliphs and imam of people and most importantly as a prophet from Allah .**

- **<u>Allah used word imam for prophets of politics as may be traced through the following verses:</u>**

1. **And remember that Abraham was tried by his Lord with certain commands which he fulfilled; He said: "I will make thee an Imam to the nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But my promise is not within the reach of evil-doers."** [48]

2. **Can they be (like) those who accept a Clear (Sign) from their Lord and whom a witness from Himself doth teach as did the Book of Moses before it a guide and a mercy? They believe therein, but those of the Sects that**

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[46] Al-baqara:34.
[47] ہمیشہ رہنے والا اور قادر مطلق
[48] Al-baqara:124.

reject it the Fire will be their promised meeting place. Be not then in doubt thereon: for it is the Truth from thy Lord: yet many among men do not believe! [49]

3. And those who pray "Our Lord! grant unto us wives and offspring who will be the comfort of our eyes and give us (the grace) to lead the righteous.[50]

Quran doesn't use a word politics and politicians [51] because in Arabic literature politics has more deep and in-depth meanings as compared to English word politics, in Quran we find the words like syeden[52] the Mudbrat[53] and the Mudabiratun[54]that resembles word statesmen have been used for administrative angels:

1. <u>(سیداً) :</u> <u>شبشرک بیحییٰ مصدقاً بکلمہ من اللہ و سیداً</u>: for <u>Prophet Yahya:</u>

As he stood praying in the Mahrab (a prayer place in the sanctuary) the angels called out to him saying: "Allah gives you good news of a son to be named Yahya (John), he will confirm the word of Allah, he will be a great leader and chaste, a Prophet and a righteous man."[55]

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[49] Hud:17.
[50] Al-Furqan :74.
[51] سیاست اور سیاست دان
[52] أسردار اور معزز عنداللہ سید
[53] مدبرات
[54] مدبرۃ : واحد
[55] Al'Imran :39.

2. فالمدبرات امرا : For Administrative Angels:

By those angels who violently pull out the souls of the wrongdoers, and those who regulate the affairs of the world![56].

the Important Examples of Prophets, who ruled andGoverned, Directly and indirectly, any state and groups of people may be traced into the examples of prophetJoseph, prophet Solomon, prophet Abraham and prophets from Bani -Israel. holy Quran defines that:

1. **This was the argument which We furnished Ibrahim (Abraham) against his people. We exalt in ranks whom We please; surely your Rabb is Wise, Aware.**

2. **We gave him Ishaq (Isaac) and Ya'qoob (Jacob) and guided them all as We guided Nuh (Noah) before them, and among his descendants were Dawood (David), Suleiman (Solomon), Ayyub (Job), Yusuf (Joseph), Musa (Moses) and Haroon (Aaron); thus, do We reward those who do good to others.**

3. **Other descendants include Zakaria, Yahya (John), Isa (Jesus), and Ilya's (Elias); all of them were righteous;**

4. **and Ismail (Ishmael), Al-Yas'a (Elisha), Yunus (Jonah) and Lut (Lot). We exalted every one of them over the worlds.[57]**

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[56] An-Naz'iat :5.

5. **The king said: "Bring him to me; I will take him for my special service." When Yusuf had a talk with the King, he said: "From now on, you have an honourable place with us, and you will enjoy our full confidence.**

6. **Yusuf said: "Place me over all the resources of the land. Certainly, I know how to manage; I have the necessary knowledge.**

7. **Thus, We established Yusuf in the land to live therein in any way he wished. We bestow Our mercy on whom We please and We do not let the reward of good people go to waste.[58]**

8. **We bestowed knowledge on Dawood (David) and Suleiman (Solomon). They both said: "Praise be to Allah Who has exalted us above many of His believing servants.**

9. **Suleiman succeeded Dawood. He said: "O people! We have been taught the tongue of birds and given all sort of things. This is indeed a great blessing from Allah.**

10. **Suleiman gathered an army comprised of Jinn's, men and birds; they all were kept under strict discipline.[59]**

11. **We gave the Book to the Children of Israel and bestowed on them rulership and Prophethood. We provided them with a good thing of life, exalted them above the nations.[60]**

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[57] Al-An'am :83...86.
[58] Yosuf:54...56.
[59] An-Namal:15-17.

12. **In fact, Ibrahim (Abraham) was a nation in himself, an upright man obedient to Allah, and he was not of the mushrikin.**[61]

13. **Remember that when Ibrahim (Abraham) was tested by his Rabb with certain commands, he fulfilled them. Allah said: "Surely, I will make you the leader of mankind." "What about my offspring?" Asked Ibrahim. "My pledge," said Allah, "will not apply to the evil doers."**[62]

Above mentioned examples are few Examples of General Imamat[63] **these prophets are not amongst the prophets who have been given any sharia or risalat, so amongst them there are few governing Prophets like Ibrahim, Solomon,and Joseph and Unnamed prophets of Bani- Israel like Samuel .but they are not prophets of books so they are general Prophetic caliphs .**

Those prophets who are prophets of books and proper everlasting sharia are called Rasul- al-Malook[64] **because they used to govern people and state with revealed sharia like: Prophet Daud, Prophet, Moses (Musa) and Prophet Muhammad (PBUH), even though prophet Moses didn't govern any particular territory but he leads his peoples, and look after their political affairs, and he used to judge their cases, and all successor prophets of Bani-Israel followed his sharia.**

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[60] Al-Jathiya :16.
[61] An-Nahal:120
[62] Al-Baqara:124.
[63] امامتِ عامہ
[64] رسول الملوک

- **<u>Following verses may be useful to understand this category of Muslims caliphs under the category Of Rasool</u> Al-Malook[65] :**

1. **To every nation, We have prescribed the rites of worship which they observe, therefore, let them not dispute with you concerning this matter keep calling them to the Way of your Rabb; for most surely you are rightly guided.[66]**
2. **"O, my people! Enter the holy land which Allah has assigned for you. Do not turn back, because if you do, you will become losers."[67]**
3. **Also tell them, "Obey Allah and His Rasool." In spite of this, if they turn back then warn them, that Allah does not love the disobedience.[68]**
4. **O, believers! Obey Allah, obey the Rasool(Muhammad)and those charged with authority among you. Should you have a dispute in anything, refer it to Allah and His Rasool, if you truly believe in Allah and the Last Day. This course of action will be better and more suitable.[69]**
5. **By Allah's will, they put the unbelievers to flight, and Dawood (David) killed Jalut. Allah gave Dawood the kingdom and wisdom and taught him what else He pleased. If Allah had not been repelling one set of people by the might of others, there would indeed be a disorder on earth, but Allah is Gracious to all the worlds.[70]**

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[65] رسل الملوک .
[66] Al-Hajj:67.
[67] Al-Maida:21.
[68] Al-Imran :32.
[69] An-Nisa:59.
[70] Al-Baqara:251.

6. **We said: "O Dawood! We have made you a vicegerent in the earth, so rule among the people with justice and do not follow your own desires lest they mislead you from the Way of Allah. As for those who go astray from the Way of Allah, they shall surely have a severe punishment because of forgetting the Day of Reckoning.**[71]

As we defined in above lines that there are two types of caliphate General prophetic caliphate and caliphate of rasools called as Rasul -Al-Maluk, and under the category of Rasul al maluk, there are another types of the caliphate on the method of Rasul -Al -Maluk[72]**.**

- **<u>Following quranic verses defines this type below</u>:**

1. **O, believers! Obey Allah, obey the Rasool (Muhammad)and those charged with authority among you. Should you have a dispute in anything, refer it to Allah and His Rasool, if you truly believe in Allah and the Last Day. This course of action will be better and more suitable.**[73]
2. **Allah has promised those of you who believe and do good deeds that He will most surely make them vicegerent in the earth as He made their ancestors before them, and that He will establish for them their religion, the one which He has chosen for them, and that He will change their present state of fear into peace and security. Let them**

[71] Saad:26.
[72] خلافته علىٰ منهاج النبوة
[73] An-Nisa :59.

worship Me Alone and not to commit shirk with Me; and if anyone rejects faith after this, it is they who are the transgressors.[74]

3. **Who pray: "Our Rabb! Make our wives and our children to be the comfort of our eyes, and make us leaders of the righteous."[75]**
4. **Musa said to his people: "Seek help from Allah and be patient. The land belongs to Allah. He gives it as a heritage to those of His devotees whom He pleases. You should know that final success is for the righteous."[76]**

The Important Point one should remember that Prophets and Rasul -al-Maluk doesn't selected by Human beings As Caliphs they are appointed by Allah As his envoys to any Particular nations like Prophets Of Bani Israel and Jesus and he also selects few for All like Ibrahim and Prophet Muhammad (PBUH) that's mean they directly god chosen and appointed peoples ,but on the contrary caliphs on the Methods of Prophets and caliphs of later generations are caliphs by selections, election and on racial Monarchial Bases.

Even though few scholars maintained the idea that these caliphs are divinely ordained but same point may also be attributed to all fate based activities related to general human beings, and it is a reality that we don't find such an ideology of theory of Divine Rights in the era of pious caliphs, so through this reality the divine rights theory don't find any intellectual and logical foundation in Islamic ideology of Salf[77].

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[74] Al-Nur:55.
[75] Al-furqan:74.
[76] A;-A'araf:128.
[77] سلف.

The Death Of Prophet Peace is upon Him and Allegiance of Muslims to Abu Baker - Al-Siddiq

- ✓ **Dr.Musatfa Al-Sibai defined this situation in His one of the lecture to Summarise Situation and this is based on many authentic Sources that are being cited:**

The Messenger of Allah, died when he knew, via the revelation, that his death was approaching. He bade farewell to the people during the Farewell Pilgrimage. The Sahaabah were worried that the death of the Messenger of Allah was at hand, but Allah grants respite to none when his appointed time (death) comes (cf. Qur'an 63: 11).

When word spread that the Messenger of Allah had passed away, the Sahaabah were all shaken and confused, and many of the greatest Sahaabah, those who had been among the first to become Muslim, lost their minds with grief. Some of them were unable to speak or move.

One of them — 'Umar — drew his sword and forbade the people to say that the Messenger of Allah (^g) had died, claiming that he had simply gone away and would come back to them. Abu Bakr was the only one who remained steadfast.

He went close to the Messenger of Allah (^), who lay covered with a sheet on his bed, kissed him and said to him, "May my father and my mother be sacrificed for you, O' Messenger of Allah! How good you are in life and in

death. You have tasted the death which Allah has a degree for you, and you will never suffer any other death. O' Messenger of Allah, remember us before your Lord."

- **<u>Then Abu Bakr went out to the people and addressed them by saying:</u>**

"O' people, whoever used to worship Muhammad, Muhammad is dead, but whoever used to worship Allah, Allah is alive and will never die." Then he recited the verse:

"Muhammad is no more than a Messenger, and indeed [many] Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels [as disbelievers]? And he who turns back on his heels, not the least harm will he do to Allah; and Allah will give a reward to those who are grateful" (Quran: 3: 144)

When Abu Bakr recited this verse, they came to their senses, and it was as if they had never heard it before. Abu Hurayrah said that:

'Umar said: "By Allah when I heard Abu Bakr recite these words I was dumbfounded so that my legs would not carry me and I fell to the ground. Then I knew that the Messenger of Allah was dead."

- **<u>Here there are two important lessons for us to learn:</u>**

1. **The first is that the Sahaabah were devastated by the death of the Messenger of Allah, so much so that it was as if death could not come to him, even though death is the end that must come to every living being. That was only because their love for the Messenger of Allah was so deeply ingrained in their being. The sense of devastation felt when losing a loved one is commensurate with the degree of love.**

We see how those who lose a child or a father will remain for several days unable to believe their loss, but what love in this world can match the love that these righteous Sahaabah felt for the Messenger of Allah, through whom Allah had guided them and brought them forth from darkness into light, changing their lives, opening their minds and their eyes, raising them to the level of great leaders? During his life, he had been their teacher, judge and guide, to whom they had turned at times of calamity, seeking his guidance with regard to the events that befell them and learning from him the revelation of Allah and listening to his teachings. When the Messenger of Allah died, all of that came to an end. What loss could be greater?

2. **The second lesson we learn is that the attitude of Abu Bakr demonstrated that he was a person who could remain calm and steadfast at times of calamity and that this was a quality which none of the other Sahaabah shared. This is what made him the most suited to the people to be the successor (khalifah) to the Messenger of Allah This trait of Abu Bakr's was further borne out during the apostasy movement in Arabia.[6]**

Muslims didn't like to live Without their Imam and a Caliphs for a single day:

As we see that companions of prophet (PBUH) didn't like to live without caliph a single day,

Immediately after the death of the noble master Prophet Muhammad, the question of who will be the Caliph that is, the successor of the Prophet in a Muslim State arose. Among the Arabs, the Chiefdom or Shaikhdom was not hereditary in general case but elective. It is the only principle recognised by which all the members of the tribe had a voice in the election of their chief.

Besides, the Prophet did not clearly designate a successor; but we see that he ordered Abu baker to leads prayer before his death during his last illness, and he sent him as an Amir-Ul-hajj in the Hajj of 9 hijra ,so even he didn't clearly appoint him caliphs but ,few narratives are in support that prophet ,clearly name him as his successor .

Neither did he leave any male child; only one daughter Fatimah survived him. But one should remember this very fact of Islam is that prophet openly told that :prophet don't leave anything such like property for their offspring's and family and, Muhammad (PBUH) was the last prophet and the sealed nector so ,if his any son lived and survived, definitely he was not chosen as heir on the basis of racial lineage, because prophet was not a common king and caliph, he was prophet.

And we know that he prophet (PBUH) didn't allow ladies to participate in political and Administrative affairs. Thus, the Caliphate was the first problem Islam had to face. And companions of Prophet didn't allow

individuals and groups having inordinate ambitions to assume the position. To this effect, about two parties laid claim to successorship. The contenders were:

• The Muhājirūn(emigrants):

who based their claim on having belonged the tribe of the Prophet and of course the first group of people to accept the mission proclaimed by him.

• The Ansar (helpers)[78]:

at Madinah who said that if they did not give Muhammad and the nascent Islam the needed asylum both would have perished and gone into oblivion. That there being a positive instrument to the survival ofIslam gave them an edgeover all other contenders. Later theMuhājirūn andAnsār came together and formed a coalition of "Şahābah" (Companions).

Later historian's and sects gave the impression that there was the party that resisted and showed their opposition but, according to a vast number of narratives and authentic references, these claims are baseless all the narration have been recorded by opposite sect.

During this era all Muslim's were united and those who martyred Usman and Ali were young boys from those families that are in past either anti-Islam or they were from non-Arabian generations and most of them were from those who were converted to Islam, or in few cases sons of an Arabs who used to live

Outside Hijaz, after conversion to Islam, they fought with Muslim's and later settled in the lands of Kufa, Basra and Egypt etc.

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[78] انصار

✓ **it is a famous Saying Of Prophet That:**

"We, as a Group of Prophets, are not Inherited From; Rather, What We Leave Behind is Charity"

1.

Speaking about what happened after the death of the Prophet ﷺ, 'Aaishah ؓ said, "Faatimah ؓ and Al-'Abbaas ؓ went to Abu Bakr ؓ, seeking out their share of inheritance from the (estate of the) Messenger of Allah ﷺ. During that particular visit, they were demanding their lands in Fadak, as well as their share of the spoils from Khaibar. Abu Bakr ؓ said to them: I heard the Messenger of Allah ﷺ say:

«لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ مِنْ هَذَا المَالِ

"We are not inherited from; rather, what we leave behind is charity."

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2.

Aaishah ؓ said, "When the Messenger of Allah ﷺ died, his wives wanted to send 'Uthmān ibn 'Affaan ؓ to Abu Bakr ؓ, so that he could ask him for their share of the Prophet's estate." It appears, based on the wording of the narration, that 'Aaishah ؓ was there when 'Uthmān ؓ visited Abu Bakr ؓ, for it is mentioned in the narration that she ؓ said, "Did not the Messenger of Allah ﷺ say:

«لَا نُورَثُ مَا تَرَكْنَا صَدَقَةٌ

"We are not inherited from; rather, what we leave behind is charity."

80

[79] Bukhari:6726.
[80] Ibid.bukhari.

As we know that according to Islamic family law of inheritance, wives also possess a 1/8 share in inheritance so in that case if prophets daughter get hershare, then his eight wives and living uncle Abbas also get his share, Aisha(RA) despite being prophet beloved wife made other wives of prophet to remember that prophet saying .

- **<u>According to Muhajireen (the experts and commentator of Quran) following verses foretold the caliphate of Abu Baker in Prophet life: Allah said that:</u>**

1.

﴿ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ ۝٦ صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ﴾

O'Allah! Guide us to The Right Way. The Way of those whom You have favoured; not of those who have earned Your wrath, or of those who have lost The Way.[81]

According to Imam father-uddinRazzi and Alama Muhammad bin shinqeeitee,: all know that Abu Baker was amongst the people who were on the righteous path and even prophet and all his companions accepted this fact, so he is among favoured one and this verse I hinting toward him. As Allah said that:

[81] Al-Fatiha :6,7.

2. **Whosoever obeys Allah and the Rasool will be in the company of those whom Allah has blessed - the Prophets, the truthful (Abu Baker), the martyrs, and the righteous: What excellent companions they will be!** [82]

> As Muhammad Al-Ameen Ash-Shinqeetee aptly put it, "We should take away from this Verse a clear understanding that Abu Bakr ﷺ was deserving of the caliphate, for he is alluded to in Chapter *'Al-Faatihah.'* In *'Al-Faatihah,'* we ask Allah to guide us to the way of a certain group of people, and so it is established that that group of people is upon the Straight Path.

- **<u>As Allah indicated that: in Fatiha:6,7 that:</u>**

> Elsewhere, Allah ﷻ made clear the identities of 'those on whom You have bestowed Your Grace,' informing us that among them are the 'Truthful Ones.' And the Prophet ﷺ informed us that Abu Bakr ﷺ is one of the 'Truthful Ones.' It is clear, therefore, that Abu Bakr ﷺ was one of those 'on whom You have bestowed Your Grace,' one of those whose example we must follow if we are to be saved in the Hereafter. So yes, Abu Bakr ﷺ was on the Straight Path; and yes, he was deserving of the caliphate."[7]

Dr Ali Muhammad Salabi elaborately defined these verses and their interpretation in Abu baker favour, and I don't have sufficient time and space to define them those who are interested may see my complete thesis, as well as they, may consult to salabi's Abu Baker [83]

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[82] An-Nisa :69.

[83] Ali Muhmmad Muhammad Salabi,Dr. Abu baker .Lebanon .Darussalam.pp:221-226.

The Ahadith in which Prophet hinted toward Abu baker caliphate:

1.

Jaabir ibn Mut'im ﷺ said, "Once, when a woman went to the Prophet ﷺ, he ﷺ ordered her to come back to him at a later time. She ﷺ said, 'Suppose that I come and do not find you.' It was as if she was hinting to the Prophet's death. He ﷺ replied:

«إِنْ لَم تَجِدِينِي فَأْتِي أَبَا بَكْرٍ»

"If you do not find me, then go to Abu Bakr."

Commenting on this *Hadeeth*, ibn Hajar (may Allah have mercy on him) said, "This *Hadeeth* refutes the Shi'ites, who claim that the Prophet ﷺ appointed 'Ali ﷺ and ibn 'Abbaas ﷺ to rule over the Muslim nation after his death."

84

8

2.

Hudhaifah ﷺ said, "We were sitting down in the company of the Prophet ﷺ when he said:

«إِنِّي لَا أَدْرِي مَا قَدْرُ بَقَائِي فِيكُمْ فَاقْتَدُوا بِاللَّذِينَ مِنْ بَعْدِي»

"Verily, I do not know how much longer I will be among you, so follow those who come after me,"

and he ﷺ then pointed in the direction of Abu Bakr ﷺ and 'Umar.

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[84] Bukhari :3659—Muslim :1856,1857/4.

[85] Albani : Silsala -Ahadith -e-Sahiha :333-336/3.

3.

Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said:

"While I was sleeping, I saw myself removing water from my Basin (on the Day of Resurrection) and providing people with drink. Abu Bakr ﷺ then came to me, took the bucket from my hand — in order to allow me to rest — and took out two bucketfuls (of water). The way in which he drew out water was characterized by a degree of weakness, and may Allah forgive him. Then ibn Al-Khattaab came and took the bucket from him. I never saw anyone who drew out (water) with greater strength than 'Umar. This continued until the people turned around and left, and yet (i.e., even though many people drank from the basin) the basin was still full, and was still gushing forth with water."

86

There is a consensus among Muslim scholars regarding the dreams of Prophets: that they are truthful .and the same point of view has been shared by Imam Shafie[9]

4.

'Aaishah ﷺ said, "During his (final) sickness, the Messenger of Allah ﷺ said to me:

"Call Abu Bakr and your brother for me, so that I can write a letter (confirming Abu Bakr's caliphate). For I fear that one (i.e., an undeserving person) will become hopeful (of becoming leader), and someone will say, 'I will assume power.' But Allah and the believers will refuse to have anyone other than Abu Bakr (as the leader of the Muslims)."

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[86] **Muslim :1857/4.**
[87] Muslim :1857/4.

5. **Abdullah Bin Umer Narrated that:**

During the Era Of Prophet (PBUH) After him we did not use to consider anyone equal to Abu baker, and After him, we used to give Umar and Usman importance respectively .and after that we didn't use to talk over regarding anybody. [88]

6.

'Abdullah ibn Mas'ood ﷺ reported that, when the Messenger of Allah ﷺ died, the people of the *Ansaar* said, "Let there be two rulers: one that will be chosen from among us (the *Ansaar*), and one that will be chosen from among you (i.e., from among the *Muhaajiroon*)." 'Umar ﷺ went to them and said, "O people of the *Ansaar*, don't you know that the Messenger of Allah ﷺ ordered Abu Bakr ﷺ to lead the people in prayer. So which one of you would be pleased with himself if he were to be placed ahead of Abu Bakr (in ranking or status)?" The people of the *Ansaar* responded, "We seek refuge from being placed ahead of Abu Bakr."

89

7.

ibn Sa'ad reported that 'Ali ﷺ said, "When the Prophet ﷺ died, we reflected on our situation, realizing that the Prophet ﷺ had put Abu Bakr ﷺ forward for prayer. And so we were pleased to choose for our worldly affairs the same man that the Messenger of Allah ﷺ was pleased to choose for our religious affairs. Thus it was that we put Abu Bakr forward for the caliphate."

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[88] Bukhari:3697

[89] Mustadrak-Hakim :67/3.

[90] Ibn -saad :183/3..

Imam Hasan Basri ,Imam Ahmed ,Imam Athari ,Imam ibn Hazm and Imam ibn Tamia are agree that during the prophet life he not only indicated toward Abu baker caliphate but in somehow used unequivocal language, one group of scholars like Hasan Basri and Ahmed according to one citation viewed that prophet openly didn't say regarding Abu baker but he indirectly hinted toward his caliphates . [10]

Caliphate On the Method (Model) Of Prophetic Tradition[91].

- **Heather N. Keaney Defines Caliphate In Encyclopedia Of Islam That:**

"The caliphate is the office of the religious and political ruler in Islamdom. It went through several stages of historical development. The first four caliphs make up what is regarded by Muslims as the Rashidun, or the caliphate of the rightly guided (r. 632–661). These caliphs were all early converts to Islam and close companions oF the prophet Muhammad. "

For the most part, they continued to model the ideals of Islamic government: upholding proper religious practice and social justice. It was during this period that Islam experienced its most rapid expansion into Syria, Iraq, Persia, and North Africa.[11]

The Holy Qur'ān and the tradition (Hadīth) of the Holy Prophet Muhammad are replete with injunctions on the institution of the (Khilāfah) Caliphate in general and the (KhilāfahRashīdah) rightly guided Caliphate in particular.

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[91] خلافته علىٰ منهاج النبوة

- **<u>The Qur'ān enjoins that:</u>**

Allah has promised those among you, who believe and work righteousness, that He will surely grant them "Khilāfah" (inheritance of power in the land), as He granted those before them, and that He will surely establish for them their religion which He hath approved for them, and will give them in exchange safety after their fear" .[92]

In chapter 21 verse 105, the Qur'ān goes further to say: "My righteous servants will inherit the land." Closely to this is Qur'ān 22:41 where we read "They are those who if we give them power in the land, establish Şalāt (Worship) and pay Zakāt (religious tax) and enjoin the right andforbid the wrong. And Allah's is the sequel of events." Their are number of other verses in the Holy Qur'ān (vs. 2:30, 7:10, 69, 74, 129, 38:26 etc.) in which Khilāfah has been defined in one way or the other.

[92] An-Nur :55.

- **Imam Ibn Tamiya expounds that :**

The words that occur in the *ḥadīth* recorded by Muslim are, "There will be *khilāfat-nubūwwah* (a government on the pattern of prophetic government) and blessing; then there will be kingship and blessing; then there will be kingship and coercion (*jabrīyyah*); then there will be a kingship which is cruel (*'aḍūḍ*)." In another *ḥadīth*, authentic (*ṣaḥīḥ*) and well known (*mashhūr*), recorded in the *Sunan* collections, the Prophet said, "Those of you who live after me will see a number of controversies coming up, but you must follow my practice (*sunnah*) and the practice of the right-minded and rightly-guided caliphs after me. Stick to it and hold it fast. Beware of innovations, for every innovation is wrong."

However, one may call *khilāfah* those rulers also who came after the Righteous Caliphs even though they acted as kings and not as deputies of the Prophet. We have a *ḥadīth* reported by Abū Hurayrah and recorded by both Al-Bukhārī and Muslim that the Prophet said, "The people of Israel were ruled by their prophets. Whenever a prophet died another prophet took his place. But there will be no prophet after me; there will be only deputies (*khulafā'*), and they will be many." Thereupon people asked him, "What do you advise us to do?" He said, "Keep the pledge you make to the one who comes first and then to the one who comes next, and give them their due, for God will call them to account for the people He

puts under them."[*] The words, "and they will be many", show that there will be caliphs besides the rightly guided caliphs, who will be few. Again the words, "keep the pledge you give to the first caliph and then to the one who comes next," show that caliphs will be differing among themselves, though the rightly guided among them will not. Furthermore, the words, "Give them their due for God will call them to account for the people He puts under them," support the view of the Ahl as-Sunnah that we should give the rulers what is their due in money and booty.

12

As much As concern to The Prophet Saying (حدیث ثلاثون)that is popular among scholars That:

About the duration of the genuine Caliphate, the Prophet predicted "Khilāfah" (Caliphate) would continue for 30 years after Nubuwwah (Prophethood) then it will change into kingship" (Al-Hākima`t-Tirmidhī). [93]

I have discussed this saying deeply in my thesis, this is popular, but there is a reason and logic lies beneath her chain of narration is that it is only narrated by Safina, the slave of Prophet (PBUH),through saeed bin jamhan[94] who is weak in Tirmidhi[95].

imam Abu Hatim Radhi[96]said: his narration is not reasonable and deductible[97], in another chain of narration Hashraj bin Nabata[98] takes this

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[93] Tirmidhi:2226.-Abu daud:4646.
[94] سعید بن جمہان
[95] جامع ترمذی
[96] ابو حاتم رازی
[97] ناقابل احتجاج
[98] حشرج بن نباتہ

hadith from Saeed bin jamhan even though hashraj is defined as a police head of Kufa police. during the reign of Ali bin abiTalib, but caliph Ali and nobody presented this saying as a citation,any time .the meeting of saeed and hashraj is not confirmed.

one more narrator by the name of saweed[99] to whom Imam Ahmed son narrated is weak according to Ibn-Hajar -Asqalani[100] and hashraj bin Nabata is also weak according to Imam Nisai[101],so Qazi Abu baker al Arbi[102]told that this narration is not deductible because of number of weak narrators,then Muhib Uddin Khateeb[103] of Egypt in footnotes of Al-Muntaqa[104] discussed these issues .[13]

That's mean this saying according to the narrative rule is narrated by thesingle narrator on each stage of narration, and after Safina all narrators are weak and single and alone in their report.

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[99] سوید طحان

[100] حافظ ابن حجر عسقلانی نے اسے تقریب التہذیب میں ضعیف کہا ہے۔

[101] امام نسائی

[102] قاضی ابو بکر ابن العربی نے العواصم من القواصم میں یہ ذکر کیا ہے۔

[103] محب الدین خطیب نے العواصم کے حواشی میں یہ تفصیل بیان کی ہے ۔

[104] امام ذہبیؒ نے امام ابن تیمیہؒ کی منہاج النبوۃ کی تلخیص المنتقیٰ کے نام سے کی تھی ۔

The Most Authentic Oath of Allegiance Narration Narrated bin Umar Bin Khattab[105] (a) Defining what Happened at the place of Saqhifa bani sada[106] :

" the two Shaykhs[107] narrated that Umar ibn al-Khattab, may Allah be pleased with him, addressed the people upon his return from the Hajj and said in his khutbah: It has reached me that so-and-so of you said, 'If Umar were to die I would pledge allegiance to so-and-so.' [108]

Let no man deceive himself by saying, 'The pledge of allegiance to Abu Bakr was made suddenly and unexpectedly.' It was like that but Allah protected (us) from the evil of it. There is not among you today one behind whom the necks of competitors stop short (an Arabic expression) like Abu Bakr.

He was one of the best of us when the Messenger of Allah, may Allah bless him and grant him peace, died. Ali and az-Zubayr and those with them stayed back in the house of Fatimah. The Ansar all stayed away from us in the roofed gallery of Bani Sacidah. The Muhajirun gathered around Abu Bakr, so I said to him, 'Abu Bakr, let us be off to our brethren, the Ansar! So we went off until two good men met us and mentioned to us what the people had done.

They said, 'Where do you intend (going) Muhajirun? I said, 'We want our brethren the Ansar! They said, 'You must not approach them, but decide your own affair, Muhajirun! I said, 'By Allah, we will go to them.' We went on until we came to them in the roofed gallery of BaniSacidah and there they

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[105] عمر بن خطاب

[106] سقیفہ بنی ساعدہ:انصار مدینہ کے محلے کا ایک مقام ِ اجتماع تھا

[107] شیخین :بخاری و مسلم

[108] This men was not from Sahaba karam,if he was among them his name was cited but,among sahaba karam place of Zubair was prominent due to his place before Prophets,Caliphs and Muslims,he is considered one of the best solider and warrior of islam and was also cousin to Prophet (PBUH) and Ali bin Abi talib and he was also had been son in law of Abu Baker.

were all gathered, and right in the middle of them a man all muffled up. I said, 'Who is this?' They said, 'Sad ibn Ubadah[109].' I said, What is wrong with him?' They said, 'He is in pain.' When we sat down, their speaker stood, praised Allah as He is worthy and said, 'And now, we are the Ansar of Allah, and the battalion of Islam and you, Muhajirun, are a handful of us,

and a party of you have come at a leisurely pace wishing to uproot us and exclude us from the command.' When he became silent I wanted to speak. I had prepared a speech that pleased me and which I wanted to deliver in the presence of Abu Bakr.

I used to fear in him a lack of incisiveness and he was milder, more forbearing than me and more dignified. Then Abu Bakr said, 'Gently.' I disliked to anger him, and he was more knowledgeable than me. By Allah, he did not leave a word that had pleased me in my prepared speech but that he said it in his spontaneous talk, the like of it and better than it until he was silent. He said, 'Now, as for that good which you have mentioned about yourselves, you are worthy of it, but the Arabs will never recognise this command except among this section of Quraysh.

They are the midmost (noblest) of the Arabs by descent and by tribe, and I am contented for you with either of these two men, (so pledge allegiance to) whichever of them you wish.' He took hold of my hand and the hand of Abu Ubaydah ibn al-Jarrah[110] (and he was seated between us) and I disliked nothing he had said apart from that. It was, by Allah, such that if I were to be put forward and my head struck off, that not approaching me because of any

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[109] سعد بن عبادہؓ:انصار کے قبیلہ خزرج کے سردار تھے اور معزز صحابی تھے۔

[110] امین الامت ابو عبیدہ بن الجراحؓ :قدیم الاسلام نبی اکرم اور صحابہ میں معزز ،مشہور فاتح و سپہ سالار۔

guilt, it would have been more beloved to me than that I should assume command over a people among whom was Abu Bakr.

Then a speaker from them said, 'I am of those by means of whose counsel people seek relief and one having a family that will aid and defend me (literally, 'I am their much-rubbed little rubbing post and their honoured little palm-tree').

Let there be from us an amir and from you an amir, Quraysh.' Then the confusion increased and voices were raised until I became afraid of dissension, so I said,'Stretch out your hand, Abu Bakr,' and he stretched out his hand and 1 swore allegiance to him, the Muhajirun swore allegiance to him, then the Ansar swore allegiance to him. By Allah, we did not find in that for which we assembled a matter more fitting than the pledge of allegiance to Abu Bakr. We feared that if we separated from the people and there was no pledge of allegiance that they would conclude a pledge of allegiance after we had gone, and we would have to pledge allegiance on a basis with which we were not pleased, or we would have to oppose them so that there would be strife over that.[111]"

TheQuresh'an_Hadith and Saad bin Ibadah :

From here we see that few recent historians cast an Impression that Saad bin ibadah was annoyed by all that happened with him, but in reality these are just syllogism that they deduced on their link with particular sect, and few historians are infected by this sect, and few of recent times are much impressed by dialectical Historical Approach, if we accept their notion, no

[111] Bukhari:6870.

difference happened because what companions of prophets accepted unanimously, may not be waved away by single men .

and most important point is that before Islam there was a great antagonism between both of Medinan tribes who embraced Islam ,and if it happened bandages[112] didn't accept him as their caliphs .and if accepted whole Arab who accepted Islam before prophets last days don't accept anybody except Quraish so Hadith of Quraish[113]according to me is a fortune telling by prophet in his life. And I in-depth discussed this hadith in my thesis.

But to many Imam of past and Self or predecessors this saying was strictly observed by ancestors of Arabs .this narration of Umar also defines that Ali bin Abu Talib and Zubair were not busy in burial and they were where prophet body was laid but they were in quarter of Fatima (a) ,it is a historical fact that prophet died I chamber of Aisha(RA) and prophet body was later buried in that quarter where she lived so Aisha (RA) was inside the chamber and with other ladies all men's were outside, and prophet was buried after Abu baker has been chosen as caliphs.

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[112] بنو اوس

[113] بخاری: ۷۱۳۹: الایمہ من القریش :مشہور بہ

- **Dr.Ali Muhammad Muhammad Salabi Elaborates that:**

Based on the above-mentioned narrations, the people of the *Ansaar* submitted to their counterparts from the Quraish. At first, they thought that they were justified in choosing a leader from among themselves. But then no sooner were they reminded of Quraish's right to the caliphate than they forgot their claim and pledged allegiance to Abu Bakr ﷺ.

Thus the process of choosing a *Khaleefah* was not one that was characterized by haphazardness or an arbitrary set of rules; instead, it was based on divinely revealed texts and mutual consultation. Because such a process was followed, everyone was satisfied in the end, and not a single person from the *Ansaar* was left with any doubt in his mind about Quraish's — and in this case, Abu Bakr's — right to the caliphate.

The clear facts of the situation notwithstanding, some of Islam's enemies try to paint an altogether different picture of what happened, claiming that the *Hadeeth* about the *Imams* — about their being from the Quraish — was a saying not of the Prophet ﷺ but of Abu Bakr ﷺ. They claim that he ﷺ used the saying as a slogan to ensure that the caliphate would remain in the hands of the Quraish. But, of course, nothing could be further from the truth. For, as we have seen, a number of authentic *Ahaadeeth*

establish the right of the Quraish to the caliphate. Both the people of the *Muhaajiroon* and the *Ansaar* were pleased with that ruling, and they left the courtyard of Banu Saa'idah with contented and united hearts.

14

As Much concern to Saad bin ibadah, those who misguided people weak chain of narration through al-Libri and ibn-saad, these narrations are either broken, chainless or weak, so based on this narration it is not right to justify any claims bellowing narration will clear up the matter:

The false narrations I am referring to state that, after Abu Bakr ﷺ became *Khaleefah* of the Muslim nation, Sa'ad ﷺ refused to pray behind Abu Bakr ﷺ, acting as if he was completely withdrawing himself from Muslim society. This is categorically false. It is clearly mentioned in authentic narrations that Sa'ad ﷺ pledged allegiance to Abu Bakr ﷺ and that, when Abu Bakr ﷺ said to Sa'ad ﷺ, "And you indeed know, O Sa'ad, that the Messenger of Allah ﷺ said while you were sitting down (and listening to him), 'The people of the Quraish are in charge of this matter (i.e., of the caliphate): all righteous people are followers of their righteous people, and all evildoers are followers of their evildoers,'" Sa'ad ﷺ replied, "You have spoken the truth. We are your ministers, and you are our leaders."

15

The Same attitude these historians chose with <u>Hubab bin mann(z)er</u>[114] and I discusses it, I must say that in my thesis I invested in-depth investigation to discover the reality, here I don't have sufficient time and space to explore each event. to define Abu baker era deeply is important because his byah[115]or allegiance and selection provide legal and historical substance to Muslim political thoughts.

<u>Did Ali Bin Abi Talib and Zubair bin Al-Awam not pay their allegiance to Caliph Abu baker ?:</u>

Most of the anti-Islam elements that few companions of prophet claims and Ali bin AbiTalibone of the great men of Islam didn't pay his allegiance to Abu Baker. they mostly blurs the traditions and narratives and they citeunauthentic traditions to validates their hypothesis here below I am

[114] حباب بن منذر ؓ:کا ذکر حدیث ِ ثقیفہ میں آیا ہے انکے جانب بھی ناراضگی کا بہتان منسوب کا گیا ہے ،عمر ؓنے اس معاملے کو عرب کی زبان و مزاج کے حساب سے بیان کیا ہے ،اسکو اسی طرح لینا چاہیئے جیسے بحث و مباحثے میں ہوتا ،بعد میں سب شیر و شکر ہوجاتے ہیں۔

[115] بیعت

narrating and refuting them by few of the greatest Muhadithin, Imams and historians of Islam by the book of Hafiz Imad Uddin ibn Kathir :

- **The Abu Bakr- al-Bayhaql stated that:**

'When the Messenger of God (SAAS) died, the people gathered in the home of Sa'd b. 'Ibada; they included Abu Bakr and 'Omar.

"'The spokesman for the Ansar arose and said, "You should know that the Messenger of God (SAAS) was one of the muhajireen in and that his successor will be from the Muhajir in. We have been the Ansar, "the Helpers", of the Messenger of God (SAAS), and we will be the Ansar of his caliph, just as we were his Ansar.'

"'Omar b. al-Khattab then arose and said, "Your speaker is correct. If you had said anything other than this, we would not have agreed with you." He then took the hand of Abu Bakr and said, "This is your leader; pledge allegiance to him." 'Omar pledged allegiance to him, as did the Muhajirun and the Ansar."

He went on, "Abu Bakr mounted the minbar (sermon Dice) and, looking out into their faces, he did not see Al-Zubayr. And so, he summoned Al-Zubayr and said, 'I ask, would you, the nephew of the Messenger of God (SAAS), and his disciple, wish to break asunder the staff of the Muslims?' He replied, 'Let there be no reproof, Caliph of the Messenger of God (SAAS).' And he arose and made his pledge of allegiance to him.

"Abu Bakr then looked out into the faces of the people and did not see 'Ali. He then summoned 'Ali b. Abu Talib, and he came. Abu Bakr said, 'I ask, would

the nephew of the Messenger of God (SAAS), and his son-in-law, wish to break as under the staff of the Muslims?' He replied, 'Let the.re be no reproof, Caliph of the Messenger of God (SAAS).' And he pledged to him his allegiance. This is approximately what was said."

Abu 'Ali aI-IIafi~ stated, "I heard Muhammad b. Ishaq b. Khuzayma[116]says,'Muslim b. aI-Hajjaj[117] came to me and asked me about this hadith; I wrote it down for Ilm on a scrap (of cloth) and read it aloud to him.'

"This Hadith is worth a camel offered in sacrifice. "I say it certainly is; indeed, it is worth a whole hoard of cash!

AI-Bayhaqi[118] then narrated it from al-hakim through Wuhayb[119]That: However, he reported that it was Abu Bakr, not 'Omar, who responded to the spokesman. And on that account, he stated that it was Zayd b. Thabit

who took the hand of Abu Bakr and said, "This is your leader; pledge him allegiance." He stated that "They then left, and when Abu Bakr mounted the minbar, he looked out into the faces of the people there and, not seeing 'Ali, asked after him. Some one then got up and brought him." He proceeded thereafter to refer to the account relating to al-Zubayr. God knows best.

- **Imam Ahmad b. Hanbal narrated: His account is similar to the above.**

This account has a clear value; it refers to the pledge of allegiance made by 'Ali b. Abu Talib, either on the first day or the second following the death. This is true. For 'Ali b. Abu Talib never once, at any time, opposed Abu Bakr and never failed to be present behind him at any one of the prayers, as we will

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[116] محمد بن اسحاق بن خزیمہ :امام مسلم کے استاد مشہور محدث
[117] امام مسلم بن حجاج
[118] امام بیہقی
[119] وھب

relate. He also went out with him to DhuaI-Qatha[120] Abu Bakr proceeded forth, his sword unsheathed, to do battle with those in secession from Islam.[16]

<u>The Riddah[121] war and war with apostates:</u>

In Arabic, there is a word riddah which mean to regress or to revert as Lewis Malouf the famous diction expert defined that:

رَدَّةٌ: (ن) رَدًّا ومَرَدًّا ومَرْدُودًا
ورِدِّيدَى. عَنْ كَذَا: پھیرنا واپس کرنا۔لوٹانا
رَدَّفُلَانًا: خطا کار ٹھہرانا.....الثَّوبَ: بھیڑ
دینا.....عَلَيْهِ الشَّيْءَ: پھیر دینا۔قبول نہ
کرنا۔

17

- **<u>As Allah says that:</u>**

1. ﴿وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ﴾

"O, my people! Enter the holy land which Allah has assigned for you. Do not turn back, because if you do, you will become losers."[122]

2. **O, believers! If you yield to the unbelievers they will drag you back to unbelief and you will become the losers.[123]**

3. **O people of the Book (Jews and Christians)! Believe in what We have now revealed (The Qur'an), confirming your own scriptures, before We obliterate your faces and turn them backwards, or lay Our curse on you**

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[120] ذو القصہ :ایک مقام جو مدینہ سے باہر ہے۔
[121] ردہ
[122] Al-Maida:21.
[123] Al-Imran :149.

as We laid Our curse on the Sabbath-breakers: and remember that Allah's command is always executed.

As we see that during the last days of prophets few new Muslims tribes and their head personalities were showing their evil desires to revolt and to face prophetship Of Muhammad (PBUH), during their year of general allegiance of tribes of Arabia, the Men Muslima of yamama[124] came with Banu Hanifa[125] deputation and he asked prophet share in prophet ship .

the prophet had a branch of free in his hand, he retorted that if You ask me this branch only, I am not going to give You, When these tribes listened to the news of prophet death they revolted against the state of medina not only but also they proclaimed their respective prophets each. On the other hand, there were tribes who asked a favour that the state should not charge them zakat.

In prophet life, the bank-thaqiaf[126] asked a favour that there should not ban them for wine and sex,and few narratives include a zakat as well as prophet simply turned down their request.

So many companions of prophet and caliphs advised that they should be left to their request Abu baker replied in the same manner in which prophet replied that:if they will differentiate between salat and zakat I

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[124] مسلمہ کذاب در یمامہ
[125] بنو حنیفہ
[126] بنوثقیف

will fight them they should give me a zakat same as they used to pay to the prophet.[127]

Here one should remember that zakat is a religious obligation and this monetary obligation contributes to state exchequer, and without zakat and other sharia-based Monetary obligations provides Islamic government to perform governmental and welfare duties perfectly.

<u>Following verse clearly provides substance to war against</u> apostates, we <u>in the main thesis during prophet era defined this issue in depth from a legal point of view:</u>

" on the Day when some faces will be brightened with joy and others darkened with gloom. To the dark-faced sinner it will be said: "Did you adopt the way of disbelief after embracing the True Faith? Then taste the punishment for having adopted the way of disbelief."[128]

Al-Qurtubee related that Qataadah was of the view that thi latter Verse was revealed for the apostates. Similar to the meanin of the above-mentioned Verses, the following *Hadeeth* describe what will happen to apostates when Muslims will go the Prophe ﷺ on the Day of Resurrection in order to drink from his basir Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ saic "On the Day of Resurrection, a group of people from m companions will come to the basin, but they will be driven awa from it. I will say:

«يَا رَبِّ أَصْحَابِي، فَيَقُولُ: إِنَّكَ لَا عِلْمَ لَكَ بِمَا أَحْدَثُوا بَعْدَكَ إِنَّهُمُ ارْتَدُّوا عَلَى أَدْبَارِهِم الْقَهْقَرَى»

"O my Lord, they are my companions,' and He will say, 'Verily, you do not know what they did after you (died); they, walking backwards, turned back on their heels (in flight)."[1]

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[127] Bukhari :1399

[128] Al-Imaran: 106.

18

. Imam An-Nawawee (may Allah have mercy on him)

gave the following definition: "It is to cut oneself off from Islam, either by intention, by action, or by a word of disbelief, regardless of whether one utters that word believing in it, out of a sense of stubbornness, or for the purpose of mocking (Islam, the Prophet ﷺ, Muslims, etc.). A person has disbelieved if he rejects the Creator or the Messengers or disbelieves in a Messenger; if he deems lawful something that is forbidden through *Ijmaa'* (the consensus of the scholars), such as fornication, or the opposite (i.e., if he deems forbidden something that is lawful through *Ijmaa'*); if he rejects what, through *Ijmaa'*, is compulsory in the religion, or vice-versa; and if he makes a firm intention to disbelieve, or even if he is thinking about disbelieving (i.e., if he is wavering)."

ibn Hazm Az-Zaahiree (may Allah have mercy on him)

said, "An apostate is any person who had actually been a Muslim — one who was completely unaffiliated to any religion other than Islam — but then it became established that he turned away from Islam and became an adherent of one of the religions of the People of the Book, or an adherent of any other religion, or a follower of no religion at all."

19

The tribes also attacked medinaAbu baker went to defeat them and left Usama bin Zaid who successfully returned from the military expedition for whom prophet before death appointed him he was left to medina as Abu Baker deputy,Abu baker successfully defeated these tribes at Al-qisa .now he returned and gave task to Khalid bin Walid to crush the revolt of apostates .

- **Suppression of the Riddah :**

Abu Bakr did not leave any stone unturned in order to subjugate all false prophets who reared their ugly heads. The task to save and rehabilitate the faith was so gargantuan and enormous. With firmness and calmness, the aged caliph faced the hurdle andwith punitive expedition forced back the rebellious apostates and recalcitrant tribesmen to Islam. He first repulsed an invasion of the apostate insurgents on Madinah. About the time, Usamah who had won the Syrian expedition returned. The Caliphs strategised and divided the army into 11 divisions. He sent them in different parts of Arabia to deal with the rebels. Each battalion was put under the command of an experienced commander.

The principal task of suppression was entrusted to the chief commander Khālid- bin -Walīd the brilliant general of Islam. He forced many tribes submission without any encounter. He defeated Tulayha and his army in a bloody clash and reduced his tribe to nothingness. He also defeated Saj-ah (the false prophetess) and her followers in several engagements. Musaylimah (the liar) and his supporters offered the most stubbornresistance to the Muslims.

This was so because Saj-'ah married him and greatly strengthened his army. Musaylimah with 40,000 troops crushed two Muslim armies before Khālid the general came around to ruthlessly deal with him in a sharply contested battle atYamāmah. After this, Tulayħa, Sajah and many tribes surrendered

back to the new faith. Aswad Ansi was also eliminated by other Muslim generals in protracted warfare. By this, the apostasy movement, which affected the whole peninsula besides Makkah and Madinah, was totally suppressed.

Islam once again became the only religion of the peninsula. Abu Bakr after subduing the rebellion and re-establishing Islam divert his attention towards outside Arabia. He considered Khālid bin Walīd the fittest and most suitable commander for the external expeditions.

- **External Expeditions and last achievements:**

After the suppression of apostasy, all rebel tribes came back to Islam. The Arabs were again united into one people and nation. The law of the Qur'ān and Sunnah of theProphet were re-established in the whole Arabian Peninsula. Jealousy on the ascendancy of Madinah was removed. Abu Bakr was regarded as the saviour of Islam.

Khālid binWalīd was given the rank of the greatest general of Islam. Many of the Qur'ānic memorisers died in the war. Their death, which caused jitteriness the spines of the Muslims, led to the compilation of the Qur'ān into a codified single book[129]. Relief from the internal problem led to the devotion of Abu Bakr to external affairs, which threatened the existence of Islam. Abu Bakr had time to organise campaigns against the (Romans and Persians) two powerful empires of the time.

So definitely Abu Baker was the father of caliphate on the model of prophet state, he was not there as caliphs Islam definitely was under threats of survival.[20]

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[129]Bukhari :4679.

- **Abu Baker Appointed Umar As Next Caliph:**

It was on the 7th of Jamada-al-Ākhira 13AH that Abu Bakr Aş-Şiddīq became seriously indisposed with severe fever; the sickness lasted two weeks. When the illness took a serious turn, he summoned the "Shūrā" for consultation on who would be his successor.

The leading figures present in the "Shūrā" were 'Umar, 'Uthmān, 'Alī', Abdu l'r-Rahman bin 'Awf; Mu'ādh bin Jabal, Ubayy ibn Ka'b, Zayd binThābit and other leading Muhājirūn and Anşār. He did this inorder to display a preference for the Muslims to decide the matter in his presence and to forestall the like of confusion experienced after the demise of the Prophet (S) on the selection of a Caliph.

Having summoned the "Shūrā," Abu Bakr put his proposal for 'Umar to be the second Caliph before the members. The majority upheld the proposal except few such as 'Alī andṬalħah who entertained fear about Umar's strictness. Abu Bakr convinced the members who objected, that the burden of Caliphate would make Umar milder. With the assurance, they all accepted Abu Bakr's view and declared 'Umar the next Caliph.

Caliph, Abu Bakr asked Uthmān to write down the will. Thereafter, 'Umar was seriously admonished by his predecessor Abu Bakr.

- **Dr.Salabi said that:**

> Even though 'Umar ﷺ was not appointed in the exact same manner that Abu Bakr ﷺ became *Khaleefah*, 'Umar's appointment did, to be sure, take place according to the Islamic principle of *Ash-Shoorah* (Mutual Consultation). After all, as we have hitherto seen, Abu Bakr ﷺ did consult many of the Prophet's Companions ﷺ. It is certain, therefore, that 'Umar's appointment to the caliphate took place based on mutual consultation and the universal consensus of the Muslim nation. It is not related anywhere that, once 'Umar ﷺ was appointed to the caliphate, any person dissented or objected to his appointment. Nor is it related anywhere that any person, throughout the period of 'Umar's caliphate, wanted to see him ousted from his post. The entire Muslim nation was united behind 'Umar ﷺ. They continued to obey him and they remained united behind him up until the very end of his caliphate.

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Abu baker caliphate continued for two years three month, and what he did for Muslim was matchless since 1400 years of Muslim existence.

The Caliphate During The Era Of Umar Bin Khattab .

Umar's Election as the Caliph:

During the terminal illness of Caliph Abu Bakr, ' Umar 's name was suggested as the next successor through consultation with the principal Companions of the Prophet. Before Abu Bakr breathed his last, he had secured the acceptance of 'Umar to succeed him. Going by the narrow margin by which chaos was averted after the Prophet's death, Abu Bakr determined to appoint a successor through 'shūrā' and after finding that majority favoured 'Umar, he asked 'Uthmān ibn 'Affān to write out an ordinance appointing 'Umar to succeed him.

He equally commanded 'Uthmān in the mosque to read same out to the assembled people. This way, and without any feasible opposition, 'Umar became the Caliph-elect in August 23rd 634CE. Although the election of 'Umar did not take place in the same way as it happened with Abu Bakr it was not undemocratic. This is so because his nomination took place only afterfull and fair consultation with the 'shūrā'. On the assumption of office, 'Umar followed fully the ways of the Prophet (S) and the policy of his predecessor with his characteristic zeal and vigour. It was his strict adherence to the "Sunnah" of the Prophet, which helped him to subdue the

mighty empires of Persia and Byzantine. His Caliphate marked the "Golden Age" of Islam.

The famous quotation from his first caliphate sermon is that:

> "O God, When I am stringent, make me gentle, when I am weak give me strength. The Arabs are like refractory camels. I will endeavour to bring them to the straight path."

Kate O'Halloran defines Omar as:

Under Umar's rule, the Islamic state expanded from a local principality to a major power. He continued the military campaigns begun by Abu Bakr, resulting in the conquest of Syria, Palestine, Egypt, Iraq, and Iran. Umar established guidelines for administering these new conquests. He left the conquered peoples in possession of the land and did not require them to serve in his army or attempt to convert them to Islam; in return, they paid tribute to the government. As governors and administrators, Umar appointed skilful man-

agers who were loyal to him. He also established garrison cities to administer the newly conquered territory; they included Basra, at the head of the Persian Gulf; Kufa, on the Euphrates River; and Fustat, later to become Cairo, just below the Nile Delta. He instituted the empire's judiciary, set up a postal system, and introduced a system of taxes to finance the state. Umar is also credited with instituting the use of the Islamic calendar. [22]

According to Khalid Yahya Blankinship:

UMAR (C. 581–644) On taking office, Umar placed the new caliphal state on the firmer footing. He assumed the new title of Commander of the Believers

(Amir al-muminin), thus making clear his superior authority. He continued the campaign started by Abu Bakr to expand the caliphate outside of Arabia. Under his rule, Syria (636), Iraq (637), Egypt (639–642), and western Iran (641–643) all came under Muslim rule, a transformation that greatly altered the nature of the state. Internally, he organised the state over a much larger area, founded new cities, and distributed offices more widely among the various Arabian tribes, thereby moving away from Abu Bakr's favouritism for the Quraysh.[23]

Gordon Newby explains that:

Heis noted for assuming the title of 'Amı ˆral-Mu'minı ˆn, the Commander of the Faithful, and of instituting the diwan, the distribution bureaucracy that dispersed the booty from the conquests. He also divided the rule of the conquered territories between a military commander, 'Amı ˆr, and a fiscal officer, mail, thereby dividing the power and making the caliph the centre of it all. He was assassinated by a Persian slave, Abu ˆlulu.[24]

The Shura In practice During His Caliphate:

Caliph 'Umar bin al-Khaṭṭāb, apart from being one of the pioneers of Islamic principles, was also a pioneer of Islamic civilisation. He formed a state based on the Islamic political system. This system was incorporated in the West as late as 19th and 20th centuries.

He was the greatest democratic administrator whose example is unparalleled not only in the history of Islam but also in the history of modern civilisation. 'Umar remained exemplary leader for all great Muslim rulers during the whole of Islamic history. He decided all matters after due consultation with the "shūrā."

During his tenure, he upheld three types of shūrā. The first, which consisted of prominent and popular companions, discussed and decided important matters. This is the higher advisory council which consisted of Uthmān ibn ‘Affān, ‘Alīibn Abi Tālib, ZaydbnThābit, and Ṭalha bin Zubayr. The second shūrā was the general advisory council made up of many Companions from amongst theAnṣār and Muhājirūn. The body discussed all matters of general interest.

Chief of all various clans and tribes were also included in this shūrā. The third type ranked in between the higher and the general advisory councils. It comprised of some elected Companions between theMuhajirūn and theAnṣār. Matters of special interest were put before the shūrā, freedom of opinion and expression was given to all members of shūrā whenever they held meetings.

On many occasions, Caliph ‘Umar said “I am but an ordinary person like you. I can only request you to co-operate in the work with which I have been entrusted by you.” Decisions were usually taken based on unanimity or sometimes by the majority. The Caliph in the interest of Islam and Muslims may veto any decision, which he considered very proper.

Caliph ‘Umar bn al-Khaṭṭāb as the Religious Head of State:

Like other Caliphs, ‘Umar bn al-Khaṭṭāb was the over-all religious head of the state. He used to lead theobligatory prayers five times daily as well as the Jum‘ah prayer in the Holy Prophet’s mosque at Madinah. He also led the Eid Ṣalāts at the “Muṣallā for Eid in Madinah. At the time of Hajj,

he was the leader of all the pilgrims and in his absence, he appointed a person as his deputy. In all religious matters, he used to give his verdict based upon

the Sharī'ah (Divine Law). In the case of a question of law he usually consulted aspecial committee for that purpose working under a department known as "Shu'ba-l-Iftā" (The department of Jurists), or sometimes he sent the matter directly to the committee. He never hesitated to inquire about any Ħadīth, which he did not know from the Muftīs (Jurists) in Madinah.

Government and Administration.

Dr.Zaidan and Mrs. dinaZaidan defines government of Umar as followed:

Umar (may Allah be pleased with him) established an outstanding role model for succeeding Muslim rulers, his policies enduring long after his death. It was these abiding principles and concepts which were the foundation of his success.

- One of his achievements was, the division of the Islamic State into various provinces each with a governor in each capital. In the year 23 H. they stood as follows:
- The province of Hijaz with Makkah as its capital, governed by Mu'awiyah ibn Abu Sufyan.
- The province of Syria whose capitol was Damascus, governed by Abu Musa al Ash'ari.
- The province of Iraq with Kufa as its capital, governed by Mughirah ibn Shu'bah.
- The province of Egypt with Fustat as its capital, governed by Amr ibn al As.
- The province of Palestine whose capital was Jerusalem, governed by Alqamah ibn Majaz.
- The province of Jazirah (ancient Mesopotamia) with Homs as its capital, governed by Umair ibn Sa'd.
- The central province of Arabia with Madinah as its capital.

The capital of the State was Madinah, the title of the Provincial Governors were 'Wali', they were also chief administrators and supreme commanders of the armed forces of each province. Ranking after the 'Wali' were the following officers: The Treasury Officer, the Revenue Collector, the Chief of Police, the Judge. In provinces where the governor did not hold the office of the commander of armed forces, a separate commander was appointed. In Kufa, for example, at first there was Amar ibn Yasir as Wali, Uthman ibn Hanif as Revenue Collector, Abd Allah ibn Mas'ud as Treasury Officer, Shuraih as the Judge and Abd Allah ibn Khaza'i as the Secretary of Defence. Usually the officers were appointed after consultation with the Shura.

The provinces were divided into districts, each district was administered by an officer called 'Amil'. All the governors and high officers of the province were summoned to Makkah each year on the occasion of Hajj, when Muslims from the entire region gathered there. Any complaint against them was duly registered by the Caliph and grievances were dealt with. Officers were paid substantial remuneration in order that they would not incline to bribery or corruption of any kind in the execution of their duties.

25

Division of the Islamic state:

Into provinces for easy administration: Each province had capital manned by a governor who was responsible to the caliph at Madinah. The provinces are Hijāz, Syria, Iran, Iraq, Egypt, Palestine, Mesopotamia and the central province of Arabia. Besides the governor who stayed at the state capital, there were other officers such as "Ṣāhib bayti l māl" (the Treasury Officer) "Ṣāhib Kharāj" (Revenue Collector), 'Ṣāhib Ahdāth' (Chief Police Officer), and "Al- Qādi (Judge) who manned the provinces. All the officers were paid high stipend so that they may not indulge in bribery and corruption.

Administration of justice:

The judicial functions were solelyentrusted to the judges. For easy administration of justice. During his time, thelawwas not a respecter of anybody. On a number of occasions, the Caliph himself appeared before aQāḍī to defend himself in some cases. No immunity was given to anybody even the Caliph and there was no perversion of justice.

Caliph Umar is particularly known for his administration of impartial justice. Justice during his reign was administered by Qazi (civil judges) who were appointed by the caliph and who were free from the control of the governors. Thus ensuring free and even-handed justice.

"The judge wasnamed and is still named," says Von Hammer, "the Hakim use-sharia, i.e., ruler throughthe law, for law rules through the utterance of justice and the power of governor carries out the utterance of it. The administration of justice during his time was perfectly impartialand he himself set an example by scrupulously carrying out the orders of the Qazi.

The letter written by the caliph to Abu Musa Asha'aridetai1ing the fundamental principles of justice is an invaluable piece of jurisprudence which can be favourably compared with theRoman law. The Caliph took particular care to enforce the equality of justice. In the eyes of law, all are equals. He personally visited several courts in order to have practical experience of it. Once he had to attend the court of Qazi Zaid bin Sabit as a defendant.

The Qazishowed some preferential respect to him, which, the Caliph resented and warned

him, "Unless you consider an ordinary man and Umar as equals, you are not fit for the post of Qazi. " Jablah bin Al-Aiham Ghassani was the ruler of a small state in Syria. He was converted to Islam, and one day while he was offering Hajj, a part of his gown was unintentionally trampled upon by a poor Arab. Jablah gave him a slap.

He too, paid him in the same coin. The infuriated Jablah hastened to the Caliph and urged him to severely deal with the Arab. Thereupon the Caliph said that he had already received the justice. Jablah retorted saying : "Had he done such an insult to me in my own land, he would have been hanged." The Caliph replied calmly: "Such was the practice here in pre-Islamic days, but now the pauper and the prince are equal before Islam.[26]

Establishment of the Department of Education:

Caliph 'Umar who had keen interest in imparting knowledge to the Muslims established schools for teaching the Holy Qur'ān, Hadīth, Sharī'ah and art of reading and writing. Mosques were used as schools; "Hufāz" (the memorisers of the whole Qur'ān) were specially referred scholarship and other facilities that would make learning conducive were given to students.

Establishment of Police Department and Institution of Prison:

'Umar was the fist Muslim head of state to establish police department to curb crimes and maintain order. The police force at that time was known as "Ahdāth." Before Caliph 'Umar, there was no jail in Arabia. To curb excesses of the criminally minded people and to rehabilitate them, Caliph 'Umar personally bought five houses and converted them to prison in Makkah. He also had district jails at various provinces.

Administration of Revenue:

'Umar established "Baytu `l māl" and laid down the basic principle of the public treasury. He treated "bayt - al-māl" as a great public trust. He ensured that it was solely used for common interest. He never spent a single "dinar" from it for his personal benefit. He ensured that proceeds from Zakāt were spent for the benefit of the poor Muslims. The officer in charge of the public treasury (Bayt-ul-māl) is known as "ṢāḥibBaytu `l- mā.l" There were treasury officers in each province too. The main sources of revenue at that time were:

(i) Jizyah (Defense or poll Tax)

(ii) Zakāt (Poor Tax)

(iii) Kharāj (Land Tax)

(iv) Booty (income from conquered places)

(v) Tax on non-Muslim merchants or traders who did not pay Zakāt

(vi) Tributes and others

Apart fromZakāt that was spent in accordance with Islamic laws as given in the Holy Qur'ān, proceeds from other sources of revenue were used for expenditure on general administration and warfare. Excess money that was left was distributed as stipends among the Muslims.

Both males and females young and old benefited from the stipends. Caliph 'Umar was very cautious in spending the public fund. Once, his

daughter Hafşa (the chaste widow of the Prophet (S) came to him and demanded some share in the booty that came from a battlefield, saying; "Give me some because your relatives have certain rights over you" He replied, "of course my relatives have certain rights in my personal property but not in the property of Muslims".

When 'Umar fell sick he was advised to take honey by the physician; however, he had none but there was plenty of it in theBayti `l-māl. He went to the Prophet's Mosque and called general house of the "shūrā" When people assembled he said, "I need some honey, I would be thankful if you allow me to take some from the Bayt al-Māl". Such example of his is unparallel in the history of world civilisation.

<u>Establishment of Public Complaints Commission:</u>

Caliph 'Umar personally oversaw the commission on a daily basis. At the end of every congregational prayer, he used to sit back in the Mosque to listen to the complaints of the people in the area of need; he attended promptly to the yearnings of these people. In addition to sitting back in the Mosque, 'Umar used to go out in the dead night to find out the needs of the people. During this normal routine, one night he stumbled on an indigent woman with her children on the outskirt of the city. The children were crying because they were hunger-stricken. He personally came to their rescue by providing meals for them. Once, he saw a Bedouin woman whose life was in the throes of childbirth. 'Umar instantly called on his wife who worked as a midwife on the woman.

Construction of Mosques:

Caliph 'Umar built many Mosques. He also mandated governors of various provinces to build at least one Mosque in each city where religious instructions were given to people. He ensured the extension of Masjid-al-Haram (the Holy Mosque) in Makkah to accommodate the ever-increasingMuslim population. He did same to the Prophet's Mosque in Madinah. He also bought all houses and properties around the Mosque to pave way for the extension.

Introduction of coins:

Caliph 'Umar was the one who introduced coins bearing the inscription of "Kalima to `she-shahādah" (There is no God except Allah and Muhammad is His Messenger).

Other achievements of 'Umar :

are the abolition of slavery in Arabia and setting prisoners of war free; introduction of the Islamic calendar, maintenance of regular Islamic army and building of cantonment for soldiers where they lived with pure Islamic practices. 'Umar considered the great office he occupied as a trust, thus he was vigilant to the need of his subjects. He constructed irrigation and commercial canals thereby conferring a boon to trade and agriculture. He also gave security to tenure, to the peasant farmers and reduced their burden of taxation.

He gave shape to the Islamic republic. 'Umar assumed the title the "Commander of the Faithfuls" (Amīr-al-Mū'minīn). He led the Muslims

in the prayers, in public affairs and in the battlefield. Though he could delegate authorities in religious, judicial, military and civil to his lieutenants, he remained the head of the Islamic state.

The Foundation of New Cities.

The Ahmed and dinaZiadan define that:

Umar (may Allah be pleased with him) founded a number of new cities all over the Islamic State, some of these cities were strategically vital and the aim of their function was varied, among the most important of them was Basrah, in Iraq which was built in 14 H. It was, as it still is today, a vital port on the border with Iran, it gave people of the Mesopotamia region their most convenient access to the sea. At its inception, it had a population of only 800 but this rapidly swelled to around 100,000. During the rule of the Ummayad dynasty it was a sizable city with some 120,00 inhabitants. Kufa, too was an important city, it was constructed in the central part of Iraq and became the capital. Initially, residences for 40,000 people were built. Umar took particular interest in its construction and sent maps and a plan for the city which he had himself designed. The streets were 60 feet wide and the principle Mosque could accommodate 40,000 people. It was often referred to by Umar as the 'Head of Islam'. Famous scholars among whom were Nakh'i, Hammad, Abu Hanifah and Shubi lived in this great city. It became the centre of Islamic knowledge and learning in later times, just as Umar had foretold in his description of it.

Mosul, which is still known by the same name today was originally a small village in Iraq, It lay in the centre of the Eastern region of Iraq and Umar converted it into a city. Jizah was located to the west of the Islamic state and was constructed after the victory of Alexandria in Egypt which assured its security.

The city of Fustat was built in Egypt by Amr ibn al As in the 4th century H. on the orders of Umar. It grew into a much larger city in following periods of Islamic history and was known as the most beautiful city after Baghdad.

‘Umar’assassination;

After the reign of 10 years, the glorious rule of ‘Umar came to an end with his death on Wednesday, November 3, 644CE. He fell at the hand of an assassin called Abu ‘Lu’LuFayrooze. This Christian-Persian slave came to the Caliph (‘Umar) with a bitter complaint about his master who used to place on him a burden he could hardly bear. The complaint was not all that genuine to ‘Umar thus he ignored it.

The slave was unhappy about the treatment meted out on him and became disgruntled. In order to avenge the ill-treatment, the Persian slave planned a dastardly act over the night. The slave, early morning of the next day, took cover in a corner of the Mosque. While ‘Umar (R.A) was saying his prayer in the midst of the congregation, the assassin emerged and stabbed him severally with a poisoned dagger. People quickly apprehended the assassin and overpowered him. The assassindid notwait for anybody’s judgment before he instantly took his own life with the poisoned weapon.

Umar(ra)Last Assignment, Death and Burial :

Caliph ‘Umar bn al-Khaṭṭāb had the premonition that he would die very soon since the injuries sustained by him from his assailant were so much. On his deathbed he appointed a “shūrā” consisting of six most senior serving Companions and instructed them to select one from among themselves as

his Successor. He gave three days ultimatum for the assignment. The six were 'Alībn Abi Tālib, 'Uthmānbn 'Affān,

Talħahbn 'Ubaydullah, Abdur –Rahmānbn 'Awf, Sa'dbn Abi Waqqās and Zubayrbn 'Awwām. He died the next morning.

It was the desire of Caliph 'Umar bin Khaţţāb to sleep next to the Holy Prophet's grave. He, therefore, sought express permission from Ummu `l-Mū'minīn, Āishah (R.A). Though the place had already been reserved by Āishah for herself; however, out of consideration and compassion, she gave it to him. Consequently, when 'Umar eventually died, he was buried by the side of the Holy Prophet Muhammad. A genius greater than 'Umar in Islam has not been born in the world judging by his character and achievement. Muslims are proud of this great personality of history.

State OF Medina During the Era of Caliph Usman (ra) (644 – 656 CE; 24 – 36 AH) .

Introduction:

It should be reiterated that Caliph 'Umar in his sick-bed had nominated a body of six notable persons who would elect from among themselves a suitable successor. At the time of the death of Caliph 'Umar, Talhah was unavoidably absent, so the five remaining nominees had to choose a Caliph after him.

These five, as usual, formed the "shūrā". The task was difficult because both 'Alī and 'Uthmān featured and only one of them was to be considered. They therefore resorted to the election. Eventually after a serious struggle the stronger and popular of them ('Uthmān) emerged as the Caliph-elect. 'Abdur-Rahman bin 'Awf (R.A) was the first to take the oath of allegiance (Bay'ah). Other Muslims also took the oath and approved his candidature. Talhah the sixth person returned after the election and equally swore allegiance to Caliph 'Uthmān. In this way, he became the third Caliph.

One should remember this reality that we are under considering many who we today not know as caliphs but they had their own merit and caliber in term of their serviced to islam.

Talha , Zubair and Abdur Rahman bin awuf were also powerful influential and rich , even Zubair was more popular than Ali bin abi talib according to few narratives even in both era of Umar and Uthman Zubair was considered as new caliph as few narration mentioned that me too mentioned earlier through bukhari narrative that how person infuriated umar that after him he

will pay his allegiance to zubair even last days of uthman the kharjithis fundamentalist had three group favoring respectively to Ali, Zubair and Talha.

During the war of camel thousands fought and died for them, so if they were not selected was due to their own will same as ali ,uthman and all Companions were defenders of Islam and they just wanted to provide a safeguard to Islam , they were not interested to rule people for their own pleasure.

We note that 'Umar managed to invent a new and unprecedented way of choosing the new caliph. This is tangible and clear evidence of his understanding and skill in running the affairs of the ummah. The Prophet had passed away before him without

clearly appointing a successor, and when Abu Bakr al-Siddeeq passed away, he appointed 'Umar after consulting the senior SaEbah. When'Umar was asked to appoint a successor as he wason his death bed, he thought for a while, then he decided on a

different method that suited the situation. When the Messenger of Allah died, the people were all agreed upon the superiority and seniority of Abu Bakr, so the possibility of conflict was remote, especially since the Prophet ,had shown the ummah, in word and deed, that Abu Bakr was the most qualified to take control after he died. When Abu Bakr appointed 'Umar as his successor, he knew that the Sahibah were all convinced that'Umar was the strongest and most capable of bearing that responsibility after he was gone. So he appointed him as caliph after consulting the senior Sahabah, and

no one disagreed with him, so therewas consensusand they all swore allegiance to ,umar.[28]

Caliph umar basically limited the sphere and the size of elective shura , even he discarded zaid bin Amr Nufail due to his relation with caliph Umar,and he also knew that people were interested to see his son Abdullah -Bin-umar as new caliph he openly rejected his nomination on racial and heir ship ground, and he was given just consultative role, when shura member failed to reach at any decision.

But he told them: "If three men approve of one man and three approve of another man, then refer to 'Abdullah ibn 'Umar, and which ever of the two groups he favours, let them choose a man from among themselves. If they do not approve of the ruling of 'Abdullah ibn 'Umar, then go with the group among whom is 'Abd al-Rahman ibn 'Awf." He described 'Abd d-Rahman ibn 'Awf as being wise and mature, saying, "What a wise man 'Abd d-RMn ibn 'Awf is, and how mature. He is guided and protected by All$h, so listen to him."[130]

<u>The Three Day selection Restriction:</u>

'Umar postulated a period of three days, which was adequate time. If they took longer than that, it would mean that deep conflict would spread, so he said to them: "Do not allow them fourth day come without you having a leader over you."[131]

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[130]Tareekh at-Tabari, Z4/5.

[131] Al-Tabuqat -Ul-kabir : Ibn Sa'd,: 364/3.

'Abd al-Rahmiin called for some of them to give up their candidacy for the caliphate :

When themembers of the shoora council had assembled, 'Abd al-Rahmiin ibn 'Awf said to them: Delegate the matter to three among you. Al-Zubayr said: I delegate my say to 'Ali. Talhah said: I delegate my say to 'Uthman. Sa'd said: I delegate my say to 'Abd al-Raw ibn 'Awf.

So now there were three candidates: 'Ali ibn Abi Tiilib, 'Uthmiin ibn 'Affan and 'Abd al- Rahman ibn 'Awf. 'Abd al-Rahman ibn 'Awf said: Which of you will declare that he should not be appointed, so we will give him the responsibility of choosing the caliph, and All& will watch over him, so that he may think to himself who is the best candidate? The two men remained silent. Then 'Abd al-Rahman ibn 'Awf said: Will you leave it up to me, and All& is watching, so that I will only choose the better of you? They said: Yes.[132]

Delegating Abdul Rahman to conduct the process of shoora :

'Abd al-Rahman ibn 'Awf began to contact people and consult them as soon as the meeting with the six candidates ended, on the Sunday morning, and that went on for three whole days, until dawn on Wednesday, the 4th of Muharram, which was the end of the period stipulated for them by 'Umar. 'Abd al- Rahman started with 'Ali ibn Abi Taib, and said to him: If I do not choose you, then tell me who you would nominate for the caliph.

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[132] Bukhari:3700.

'Ali said: 'Uthman ibn 'Affiin. 'Abd al-Rahmiin went to 'Uthman and said to him: If I do not choose you, who would you nominate for caliph? 'Uthmh said: 'Ali ibn Abi TSlib. After that, Ibn 'Awf went to the other Sahabah and consulted them, and he consulted each of the senior Sahabah whom he met in the medina , as well as the commanders of the army, and visitors to Medina. His consultation also included women in seclusion, who expressed their views, as well as children and slaves in Madinah.

The outcome of his consultation was that the majority of Muslims suggested 'Uthmh ibn 'Affiin, and some of them suggested 'Ali ibn Abi Tiilib. At midnight on Wednesday, 'Abd al-Rahmh ibn Awf ,

'Awf went to the house of his sister's son, Al-Miswar ibn Makhramah, where he knocked at the door and found al- Miswarsleeping.He banged on the door until he woke him up, then he said: I see you sleeping but by Allah I have not slept much. Go and call Al-Zubayr and Sa'ad. So I [al-Miswar] called them for him, and he consulted them, then he called me and said:

Call 'Ali for me. So I called him and he conversed with him until halfway through the night, then'Ali got up and left. Then he said: Call 'Uthman for me. So I called him and he conversed with him until the muzzin's call to Fajr prayer in tempted them.

Agreement to swear Allegiance to 'Uthman

After Fajr prayer on the day of swearing allegiance (the last day of Dhu'l-Hijjah 23 AH/ 6 November 644 CE), which was led by Suhayb al-Roomi, 'Abd al-Rahmsn ibn 'Awf came, wearing the head cover that the

Messenger of Allgh& had put on his head. The men of the shoora committee had gathered by the minbar, and he sent for those of the Mnhajireen, Ansar and army commanders who were present, among whom were Mu'wiyah the governor of Syria, 'Umayr ibn Sa'd the governor of Homs, and 'Amr ibn al-'Aas the governor of Egypt. They had gone for Hajj with 'Umar and had come with him to adkah.

In the report narrated by al-Bukhiiri it says: When the people had prayed Fajr and that group had assembled by the minbar,hesent for everyone who was present of the Muhajireen and Anscr, and he sent for the commanders of the army, who had attended Hajj that year with 'Umar. When they had gathered, 'Abd al- Rahman recited the Shahadah, then he said: 0 'Ali, I have spoken to the people and asked for their opinions, and I do not believe that they thin< anyone is as good as 'Uthman, but do not give anyone a reason to criticize you (by expressing disagreement with the majority).

He (i.e., 'Abd al-Rahman) said (to 'Uthman): I swear allegiance to you in accordance with the way of All& and His Messenger and the two caliphs who came after him. So 'Abd al- Rahman swore allegiance to him and the people swore allegiance to him, the Muhajireen and the Ansar and the commanders of the army and themuslims[133]. According to the report of the author of al-Tamheed wul-Bayan, 'Ali ibn Abi Talib was the first one to swear allegiance after 'Abd al-Rahmh ibn 'Awf.

[133] Bukhari:7207.

Uthman sermon as caliph:

He said:

I have been given a responsibility and I have accepted it. Verily I am a follower (of the Sunnah) and not an innovator. I promise you that in addition to following the Book of All* and the Sunnah of His Prophet g, I will do three other things.

following the example of those who came before me with regard to what you have agreed upon and decided, and what is decided by good people openly, and not interfering with you except when a hadd punishment is required. This world is tempting and it makes itself attractive to people, so that many people are inclined towards it. Do not be content with this world and do not put your trust in it, for it is not trustworthy. Understand that these worldly temptations will not go away unless you ignore them.

With regard to what some people say, that when 'Uthman gave his first speech he was tongue-tied and did not know what to say until he said: 0 people, the first day is difficult but if I live I shall deliver a proper speech, this is something that was mentioned by the author of al-'Aqd- al--fareed, and others who narrated interesting stories, but its isnad is not authentic and are chain less.[29]

‘Uthmān’s Rule and Generous Institutions:

‘Uthmān bnAffān ruled over theMuslim empire for 12 solid years. During his Khilāfah, the empire expanded in Asia and Africa. The firsthalf of his reign was peaceful but the second half was turbulent. He suppressed many rebellions and forced many territories to recognise the sovereignty ofIslam and pay tributes to theMuslim rulers. His reign constituted a glorious period in the history of Islam. He ensured that the

territories ofIslamic stateswere immensely extended. He made many conquests and recorded landmark victories. During his reign, he constructed a huge dam to protect Madinah against flood and to regulate the supply of water to the city. He built many roads and bridges, Mosques and guesthouses in different parts of the empire. He also expanded the Prophet’s Mosque in Madinah and embellished it. ‘Uthmān established Arab Navy and was the first to establish constabulary. Like his predecessor, Uthmān administered armed forces, provinces, revenue and public treasury. He was a great scholar who spent a lot of his time in preaching to prisoners of war.

Expansion of a State During His Reign :

The first six years of the reign ofHazratUsman are noted for great territorial expansion of the Islamic Empire as well as achievements in other spheres of life. Only six months after the election of the Third Caliph, the Persians rose in revolt against the authority of Islam.

The ex-king of Persia, Yezdejird, who was in exile, was at the bottom of this upheaval and his agents were active throughout Persia. Hazrat Usman promptly handled the situation with astrong hand. He immediately despatched reinforcements which quelled the revolt and pursued the insurgents beyond the Persian frontie,s, thus annexing extra territories.

By 30 A.H., the territories lying north and east of Persia including Balkh, Turkistan, Herat, Kabul, Ghazni, Khorasan, Tus, Neshapur and Merv, fell before the invincible arms of Islam and thus were incorporated in the fast expanding Muslim Empire. Yezdejird, who had fled for his life, died in exile in 32 A.H. It led to the establishment of perpetual peace in Persia. The Muslims who encountered Turks and Romans in the North-West of Persia, inflicted crushing defeats upon their opponents. The Romans were pursued far beyond the western frontiers of Persia and the flag of Islam was firmly planted on the shores of the Black Sea.

As caliph, Uthman continued the expansion of the empire begun by Abu Bakr and Umar ibn al-Khattab. He also defeated attempts by the Byzantines to recover some of their lost territory. Uthman centralized the administration of the caliphate, dividing it into 12 provinces, each with a governor, chief judge, and tax collector. Some of these administrative positions, including the governor.[30]

✓ The New Muslims revolt and conspiracies:

The reasons underlying the dissensions among theMuslims which culminated in an open revolt against the authority ofan elected Caliph are manifold. But the main factor at the back ofthis conspiracy was a hatred for Muslim power, which Ibn Saba and his followers wanted to fan from Within.

The democratic principles practised inIslam and the simplicity as well as thepiety of Hazrat Usman who, at any cost, could not contemplate the horrid prospect of bloodshed among the Muslims, gave a free hand to theconspirators to malign and undermine his regime. The entreaties of the Administrators of affected provinces to be allowed to deal firmly with the agitators could not move the pious Caliph.

The Administration during the first six years of his Caliphate had not lost the effectiveness of his predecessor and the nation-building activities continued as before. The insurrections in Persia were put down with a strong hand; the state frontiers were extended and fortified naval warfare was introduced with great success and the state had not lost the vigor and vitality which characterized the phenomenal growth of Muslim Empire during the reign of the Second Caliph.

But a large number of Christians and Jews, who had embraced Islam with mental reservation in order to take advantage of its democratic principles and who disliked the restrictions imposed by it on debauchery and general moral laxity, which they were addicted to, found an able leader in Ibn Saba, a Yemanite Jew newly converted to Islam.

The Arab colonies of Basrah, Kufa and Fustat (Cairo) which were inhabited by Arabs of non-Hejaz origin fell an easy prey to the secret machinations of Ibn Saba and his henchmen. Ibn Saba spread the net of his intrigues throughout Iraq and Egypt,

Kufa, Basrah and Fustat which formed the nerve centreof his nefarious activities against the Caliph.[31]

The Caliphs adversaries charged him with following apolicy of nepotism, favouritism and partisanship. But he had made no change in the old orderduring the first 6 years ofhis rule. As far as humanly possible, he was rigid and impartial in dispensing justice. This is borne out from his having awarded the required number of stripes to Waleed, a provincial Governor who was related to him and was accused of drunkenness, even though walid bin aqba refuted charges levelled by miscreants and ,historians defined how they made conspiracies against him,he ordered Ali bin alitalib as relative to punish him by lash.

He dismissed several governors belonging to the Umayyad clan, most of them were in Administration Since the times of Prophet and pious caliphs and , they were also relative to prophet ,evenUthman was him selves grandson

of prophet paternal Aunt , and his relatives were also Prophets relatives, Muwaiya was brother in law of Prophet (PBUH).

Even though, he got a news regarding conspiracies, but he gave importance to the demand of those whom about he had no idea, but when he dismissed demanded governors ,and we see that these generals who conquered many areas were dismissed ,and there was no able and strict person to look after their activity because ablest were out and during Hajj this miscreant, planned a revolt and these 600 plus miscreants went for pilgrimage, to deceive their governors, but in the mid the way diverted their caravan to medina, not to mecca.

I in my main thesis analysed also such allegation answered them according to authentic sources.

They captured the city of Medina For 40 days, and made Uthman captive in his home, until his death, his food and water supply was cut, many companions's asked him to order them to crush that revolt but he declined by saying he doesn't want to cast bloodshed of a Muslim's and don't want to hurt the neighbourhood of prophet (PBUH).

The whole of a Muslim empire was busy in Hajj pilgrimage, they didn't have an idea what is going on in Medina, all major governors were also in their way to Mecca, where Uthman was expected to visit for pilgrimage, Uthman after realising send Abdullah bin Abbas as Amir -ul-Hajj.

At last the critical hour arrived. A large number of Minutes had gone to Makkah for pilgrimage. The insurgents considered it a suitable opportunity for carrying out their evil designs. They stormed the Caliph's house, as they couldnot dare to enter through the gatewhich was guarded by the

valiant sons of Ali. They scaled the wallson the opposite sideand slewthe aged Caliph, who was reciting the Quran with extraordinary composure.

The little fingers of his wife raised for his protection were chopped off. The Caliph attained his martyrdom on June 17, 656 A.C. and thus offered his life as "a sacrifice at the altar of Muslim solidarity." He was at this time 82. His Caliphate lasted 12 years.

After his death Muslim's unity dispersed and , this is what uthmanfortold before his death and prophet told Uthman his fortunes before death as Aisha narrated .

HazratUsman rendered very valuable financial help to the new faith before and after his election as Caliph. He placed his entire resources at the disposal of the Prophet of Islam. His generosity knew no bounds. When he was elected to the high post of the Caliph, he did not take anything from the Baitul Mal (Public Treasury)and served the people even at the cost of his flourishing business.

- **Tabari, the celebrated historian of Islam, quotes as follows from an address of the Third Caliph :**

"When the reins of the Government were entrusted to me, I was the biggest owner of camels and goats in Arabia. Today I possess neither a goat nor a camel save two, which are meant for the pilgrimage. By God, I have taxed no city beyond its capacity so that such a thing might be imputed to me. And whatever I have taken from the people I have spent on their own welfare. Only fifth of it comes to me (i.e., in Baitul Mal or in Public Treasury). Out of this, too, I consider nothing for my personal use. This is spent on the deserving people, not by me, but by the Muslims,

themselves, and not a farthing of public funds is misappropriated. I take nothing out of it, so that even what I eat out of my own earnings."

His financial help was indeed invaluable for the growth of a new organisation during the lifetime of the Prophet.

- **The Dissemination and Consensus of Quran over Qureshian Dialect and Accent :**

The greatest achievement of Hazrat Usman is the compiling of a standard copy of the Holy Quran. During his regime, Islam had spread far and wide in distant lands-lands inhabited by diverse nationalities. The differences of pronunciations and dialects in Arabia led to variety of Quranic recitations.

Hence, he felt the necessity of compiling a standard copy of the Quran, which might ensure uniformity in pronunciation of Quranic lines all over the world. Hazrat Abu Bakr, the First Caliph, had got compiled a standard copy of the Quran after comparing it with the help of reliable sources. This copy was in possession of Prophet's wife. Several copies of this volume were prepared by the Caliph after consultation with prominent Companions of the Prophet and despatched to centres of Islamic Empire to serve as the standard version. In order to avoid differences in versions, all unauthentic copies were burnt down. These steps were taken with the consent of all the well-known Companions of the 'Prophet, who formed a committee for ensuring wide circulation ofthe standard copy.

The step taken was also in conformity with the wishes of the Holy Prophet who desired the compilation of a standard volume of the Quran. There had been no slackening of nation-building activities during his reign.

- **Public works:**

New colonies, bridges, roads, mosques and guest houses were built andnew cities sprangup throughout the vast Islamic dominions. The roads leading to Medina were fully equipped with caravan serais and other amenities of life for the travellers. The Prophet's Mosque in Medina was enlarged and built of stones. Extensive arrangements for drinkingwater weremade in Medina and other desert towns. Farms for camel and horse breeding were opened on alarge scale.

- **The Council of Consultation:**

Council was maintained as before, which comprised of prominent Companions of the Prophet, who counselled the Caliph on all important matters. The Caliph, like his predecessors, was at all times accessible to the meanest of his subjects and the complaints against the highest authorities of the state were promptly attended to.

The Third Caliph of Islam was particularly known for his integrity and simplicity, piety and modesty of character. His character was above suspicion and none, not even his greatest enemies, ever doubted his sincerity. No doubt, certain people took advantage of his simplicity, but whatever he did he did with the best of intentions.[32]

Administrators and Governors During His Last Days :

- ***Makkah - Abd Allah ibn Hadrami***
- Taif - Qasim ibn Rabi'ah Thaqafi
- Yemen - Ya'la ibn Munabbah
- Syria - Mu'awiyah

Administrators under the control of the governor of Syria were as follows:

- ***Jordan - Abu al-A'war al Salimi***
- Homs - Abd al Rahman ibn Khalid ibn Walid who was also administrator of Jazirah
- ***Palestine -Alqamah ibn Hakim***
- Egypt -Abd Allah ibn Sa'd, who was also in charge of North African territories, each of which had its own administrative officer, under the governors of Egypt, Tripoli, Algeria and Morocco.
- Basrah -Abd Allah ibn Omair, who was also in charge of all the territories in Eastern Persia, each of which had its own administrative office under the governors of Basrah, Balkh, Kabul, Herat, Samarkand, Sajistan, Arghiyan and Turkmenistan
- Kufa -Abu Musa Ash'ari, who was also in charge of all the territories in Western Persia, each of which had its own administrative officer under the governors of Kufa, Khurasan, Tabrastan, Azerbaijan and Isfahan
- Qansirin -Habib ibn Muslimah Fahri, who was also in charge of Armenia and Antalya.
- Zaid ibn Thabit was the Qadi of Madinah and Uqbah ibn Amir was the Treasury Officer in Madinah.

The Islamic State During the Reign Of Ali Bin Abi Talib(RA).

- **REZA SHAH-KAZEMI Writes in an Article that:**

The short caliphate of ‘Ali (656–661) was marked principally by the first civil wars within Islam. He fought three major battles: that of Jamal (656) against the forces of Talha, Zubayr (two leading companions), and ‘A’isha (one of the Prophet’s wives);that of Siffin against Mu‘awiya (657); and that of Nahrawan (658) against the ‘‘Seceders’’ (Kharijites[q.v.]; those who seceded from his own ranks). Although victorious in the first and last of these battles, the second resulted in a stalemate and an attempt at arbitration. When this attempt collapsed, ‘Ali roused his forces for a resumption of the war against Mu‘awiya but was attacked by a Kharijite during morning prayers at the congregational mosque in Kufa on28 January 661; he died from his wounds two days later.[34]

- **The Selection of Ali (ra) A caliph:**

Madinah, the seat of Islam, remained in a state of anarchy after the murder of ‘Uthmān for few days. The mutineers stayed back and remained inpower for these few days because who had fled to Damascus, some to Makkah. Most of the respected citizens disappeared into thin air.

This situation was so because people like ‘Alī and other eminentCompanions could never imagine the insurgents’ shameful act of assassination of the Caliph. After the rude shock, the mutineers became

obsessed with the fact that thewhole empirewas nowwithout ahead and a government.

In order not to allow the conquered provinces disintegrate into chaos, they quickly constituted central authority. They offered theCaliphate to ʻAlī which he reluctantly accepted. Thus, on 23rd of June 656CE, many swore allegiance to him as the fourth Caliph of Islam. Talhah and Zubayrat first did not want to take a pledge until the case book all the assassins according toIslamic law. ʻAlī acceded to their conditions. Many of Banu Umayyah who refused to pledge went to Syria. The political situation of that time made some to decline the pledge.

It is clear from the above that the rebels who murdered ʻUthmān were the fore runners in the appointment of ʻAlī as Caliph. The majority of the Muslims in Madinah eventually took the pledge at the hands of ʻAlī.

Those who paid allegiance to Ali most of them were from the minor ranks of Prophet companions ,because most of the major companions were either took reside in different regions of caliphate for jihad and other purposes ,and most of them died during the periods of first three caliphs, so in medina those who resided were either minor companions by age or few major companions .but most of them were not present and that is the reason mutineers dared in their absence to kill caliph .

So population of Medina and these companions were successors to their predecessors, and their participation in Ali selection was even new and unique but, in this situation this was reasonable and feasible, we don't find that any major companion objected that, they have any objection regarding this selection, even though the standard of selection followed by predecessor

companion were more robust and accurate but , now time and situation was changed .

- **Dr . Salabi rightly sums up that:**

The correct view is that the people could find no one after Abu Bakr, 'Umar and 'Uthman (may Allah be pleased with them) who was like the fourth in status, knowledge, piety, religious commitment, seniority and track record of jihad.

The Muhajirun and the Ansar& insisted on him, and he thought it was an obligation upon him, so he agreed to it. If they had not hastened to swear allegiance to 'Ali (&), that couldhave led to turmoil anddivision throughout theMuslim regions. It was in thebest interestsof theMuslims for 'Ali (&,) to accept the oathof allegiance regardless of the circumstances, and none of theCompanions who were inMadinah held back from swearing allegiance to him.

Some people confused this with a later incident when some of the Companions stayed behind instead ofmarching to Basra with him. With regard to the oath, no one held back from that, but with regard to marching to Basra, some stayed behind because it was a matter of ijtihid? 'Ali (&) did not force them to come out with him.[35]

'Ali's seniority in Islam, virtue, strict adherence to the rulings of the Qur'an and Sunnah, and promise in his speech to implement the commands and

prohibitions of Sharia left no room for anyone to object to his right to be the leader of the Muslims.

It might be said that 'Ali was the strongest candidate to lead the Ummah after the murder of 'Umar , and 'Umar did, in fact, appoint him among the six whom he recommended.

However, four members of theconsultative committee - namely 'Ahdur-Rahman, Sa'd, Talhah and az-Zubayr - withdrew their names, leaving the choice between 'Ali (&) , , and 'Uthman; thus there were only two candidates. This amounts to a consensus on the part of the members of the consultative committee that if the caliphate had not gone to 'Uthman, it would have gone to 'Ali (may Allah be pleased with them).

After the death of 'Uthman , when the people of Madinah recommended him and gave him precedence as the best candidate, he thus became entitled to the position of caliphate on the basis that none of the Companions of the Messenger of Allah who were present at that time was more qualified than him .

He was one of the earliest Muslims and one of the earliest migrants, the cousin and son-in-law of the Messenger of Allah . in addition to that, he was undeniably able and qualified. He possessed courage, intelligence and rare wisdom in judging; he knew how to tackle new situations and crises;

he was firm in adhering to the huth and farsighted in his handling of affairs. All of these factors made him indisputably the only candidate to lead the Muslims during that crucialperiod of their history.Despite all that, his caliphate only became valid after there was consensus among the Muhijireen and Ansir and they swore allegiance to him.[36]

There is a consensus among Ah1 as-Sunnah wal-Jami'ah that Ali (&) was entitled to the position of caliphate after 'Uthman , as the Muhijireen and An& swore allegiance to him, because of his superiority over the remaining Companions.

1. **Ibn-Qudimah (may Allah have mercy on him) stated that Imam Ahmad (may Allah have mercy on him) narrated with his chain of narration from 'Abdur-Razziq from Muhammad ibn Rhhid that 'Awf said: "I was with d-Hasan and it was as if a man criticised Abu Moosa for following 'Ali (&). Al-Hasan got angry, then he said: 'Glory be to Allah! Amir -al-Mu'mineen'Uthman was killed, and the people ralliedbehind the best of them and swore allegiance to him. Why should Abu Moosa be blamed for following him?".**

2. **Abdullah- al-juwayni said: "With regard to 'Umar, 'Uthman and 'Ali (may Allah be pleased with them), the way to prove that their caliphates were valid, and that they met the conditions of being qualified for this post, is the same as that of proving the validity of the caliphate of Abu Bakr . The evidence of anyone who discusses the position of leadership is to be based on mutawitir reports and consensus. No attention should be paid to the one who says that there was no consensus on the caliphate of 'Ali (&), because his caliphate was not denied; rather there was division and turmoil because of other issues."[134]**
3. **Ibn -Taymiyah said: "The Companions of the Messenger of Allah agreed to swear allegiance to 'Uthman after 'Umar, and it is proven**

[134] الارشاد الى قواطع الادلة فى اصول الاعتقاد:صه:٣٦٢/٣٦٣.

from the Prophet (g) that he said: 'I urge you to adhere to my Sunnah and the way of the Rightly Guided Caliphs after me; adhere to it and cling firmly to it. And beware of newly introduced matters, because every innovation is a going astray.'" Amir al-Mu'mineen 'Ali bin Abi Talib (&) was the last of the Rightly Guided Caliphs, and of aAh1 as-Sunnah, scholars, worshippers, commanders and troops were unanimously agreed that they should say: Ahu Bakr, then 'Umar, then 'Uthman, then Ali."[135]

- **<u>How Allegiance was Sworn to 'Ali? :</u>**

on Friday, 18 Dhul-wjjah 35 AH,' the Rightly Guided Caliph 'Uthin ibn 'Affan was martyred at the hands of outlaw rebels, who killed him unlawfully and wrongfully. They had come from various regions and various tribes that were not known for any service to Islam or any good achievementin this world.[136] After this, all of the Companions of the Messenger of Allah whowere left in Madinah swore allegiance to 'Ali as caliph. There was no one better than him at that time, so no one else claimed leadership after 'Uthman.

'Ali , the father of the two grandsons of the Prophet I, was not eager for it, and he only accepted it after strong urging from those of the Companions who were left in Madinah, for fear that the tribulations might increase and spread further. Despite that, he was not spared the criticism of some ignorant people as the result of turmoil that took

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[135] الوصيت الكبرىٰ: ٣٢.

[136] Al-Tabqat;ibn saad:31/3.

place later on, such as the battles of the Camel and Siffeen, the flames of which were fanned by those who hated Islam, such as Ibn Saha' and his followers, whom he led astray due to their evil nature and the deviation of their hearts from hue guidance.

The manner in which they selected 'Ali (&) for the caliphate narrated by some of the scholars.

1. Abu Bakr al-Khalal narrated :

with his sound chain of narration going hack to Muhammad ibn al-Hanafiyyah that the latter said: "I was with 'Ali (&) when 'Uthma n was under siege. A man came to 'Ali and said: ' 'Amir al-Mu'mineen has just been killed.' 'Ali (&)got up, and I grabbed him by the waist, fearing for him. He said: 'Let me go, may you he bereft of your mother!' 'Ali (&) went to the house where 'Uthman had been killed, may Allah have mercy on him. He went into his house and shut the door.

- **The people came to him and knocked at the door, then they entered upon him and said:**

'This man has been killed, and the people must have a caliph. We do not know of anyone more deserving of that than you.' 'Ali (&) said to them: 'You do not want me; I would rather he an adviser to you than a leader.' They said:

'No, by Allah, we do not know of anyone more deserving of it tha you.' He said: 'If yon insist on me, then allegiance to me should not he swom in secret. Rather I will go out to the mosque and accept the people's allegiance."

2. **<u>According to another report narrated from Salim ibn Abi Ja'd from Muhammad ibn al-Hanafiyyah:</u>**

"The Companions of the Messenger of Allah came to him and said: 'This man has been killed, and the people must have a leader. We do not find anyone who is more deserving of that than you, or who is more senior in Islam, or closer to the Messenger of Allah (SJ.' 'Ali (&) said: 'Do not do it, for I would rather be an adviser to yon than a leader.' They said: 'No, by Allah, we will not do anything until we swear allegiance to you.' He said: 'Then (do it) in the mosque, for allegiance to me should not be hidden, and it should only he with the approval of the Muslims.' "[137]

Salim ibn Abi Ja'd said: "Abdullah ibn 'Abbh said: 'I did not want him to go to the mosque for fear of troublemakers, but he insisted on going to the mosque.' When he entered the mosque, the Muhijiroon and the Ansar came and swore allegiance to him, and the people did likewise."

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[137] ابو بكر خلال،الامام.السنته:صه:۴۱۵...۴۱۶.

- **Amir Mawiya(ra) And his Intention :**

One should realize that all companion of prophet were not innocent but they were trained by prophet and they were saved ones ,so each was free to judge based on religious injunctions .

All the warriors of camels except Kharijtis, sibai and Uthman killers were on just full path from both parties and they were demanding retribution according to the Islamic law, but Ali was totally compelled ,because of miscreants inclusion in his Army and they were not following his orders.

And they kept on misguiding common men in ali absence so, demand for retribution may not be fulfilled immediately .in response to retribution war of camel happened ,both parties despite reaching settlement fought due to mischievous activities of uthman killers.after winning war they wanted to take Syria from Ameer Mawiya .

Ibn Abbas and Hasan bin Ali (ra) advised Ali not to dismiss Mawiya till the settlement of issues ,but he declined and dismissed Muwaiya, on the other hand Muwiya had a logic that he is from uthman clan, and he has a right of retribution as per sharia law ,and ali too was under the allegiance of uthman like all muslims,and after killing of uthman as caliph it is ali duty to impose penalty over miscreant's .

Ali had a problem no body was ready to give evidences and to recognize main rebels ,andsituationwas become more complicated when thousand of persons from his army claimed that hey killed uthman.

- **<u>I here try to define Muwiyas intention through Dr.Salabi commentary:</u>**

Mu'iwiyah and the people of Syria refused to swear allegiance to 'Ali . They thought that 'Ali should bring the murderers of 'Uthman to justice first, and then they would swear allegiance to him.' They said: "We will not swear allegiance to one who gives refuge to the murderer.' They feared for their lives because of the murderers of 'Uthman who were in 'Ali's army;

his killers were in 'Ali's camp, and they were powerful. They thought that swearing allegiance to 'Ali (&) was not obligatory for them and that if they fought him, they would be the ones who were being wronged because 'Uthman had been killed wrongfully, according to the consensus of the Muslims. They said: "If we swear allegiance, they will wrong us and transgress against us, and the blood of 'Uthmh will go unavenged."

Mu'iwiyah was related to 'Uthman, and he thought that it was 'Ali's duty to stand up for 'Uthman and bring to justice those who had killed him.

Allah says:

You shall not kill anyone whom Allah has forbidden, except for just cause under the law. If anyone is killed unjustly, We have granted the right of retribution to his heir, but let him not carry his vengeance too far in killing the culprit through taking the law in his own hands, as he is supported by the law.[138]

Hence Muwiyah brought the people together and addressed them concerning 'Uthman's case, stating that he had been killedUn lawfully at thehands of foolish hypocrites who did not respect sacred blood (referring to blood that was protected by Sharia);

they had shed his blood during the sacred month in the sacred land. The people were agitated, and their voices grew loud in denouncing the murder of 'Uthmin . Among them were anumber of the Companions of the Messenger of Allah (g). One of them, whose name was Murrah ibn Ka'b, stood up and said: 'Were itnot for a hadith I heard from the Messenger of Allah (I would not have spoken.

The Prophet) mentioned the turmoil and gave some details concerning it. Then a man passed by whose face was covered with a cloth, and the Prophet said: 'This man will be following true guidance at that time.' I went up to him and found that he was 'Uthmh ibn 'Affan. I turned to the Prophet and asked: 'This man?' He said:yes.

This great keenness to implement the ruling of Allah on the murderers was themain reason for the refusal of the people of Syria, led by Mu'iwiyah ibn

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[138] Al-Isara:33.

Abi Sufyh (&), to swear allegiance to 'Ali ibn Abi Taib . They thought that implementing the ruling

of retaliation took precedence over swearing allegiance. It was not a matter of Mu'iwiyah's having ambitions in Syria or his demanding something that was not rightfully his; he fully understood that the issue of caliphate was limited to whoever was left of the six members of the consultative committee, and that 'Ali (&) was superior to him and more entitled to it than he was.510 However, allegiance had been sworn to 'Ali on the basis of the consensus of the Companions in Madinah, so Mu'iwiyah's view was contrary to what was correct.[37]

After Suffain fighting, both parties were agree to settle dispute through arbitration ,atDoma-tuljundal but issue was not settled unfortunately and both went to their respective realm for peace ,but kharjities revolted against ali and claimed ali ,muwiya,amer- bin -Al -Aas as apostates and they started killing innocent population so ali crushed their revolt at neherwan .

- **<u>The Martyrdom Of A Great Men of His Era:</u>**

The Khariji insurrection to which he ultimately fell a victim, too, was handled by him firmly. Three <u>Kharijis</u> (fanatics) had planned to kill the threepersons namely, <u>Hazrat Ali, Muawiya and Amr bin al-Aas</u> at an appointed time. <u>Ibn M'aljem</u>, who was assigned the task of killing the Caliph, struck the deadly blow at him when he was going to offer his prayer.

The just and kind-hearted Caliph instructed his men to treat the assassin with all kindness. Thus died at the age of 63, one of the greatest sons of

Islam. His rule lasted 4 years and 9 months and he was destined to steer the ship of Islam through the most stormy seas of internecine dissensions. He took pride in simplicity, piety, humility and kindheartedness. Being humaneby nature, he loved to help the needy and forgave even his deadliest enemies. His kindness, at times, verged on the side of weakness. Worldly power and splendour had no fascination for him. "Thus died", says a celebrated writer "in the prime of his life, the best hearted Moslem, to use Colonel Osborn's words, 'that ever lived'. Mild, beneficent and humane, ready to help the weak and the distressed, his life had been devoted to the cause of Islam. Had he possessed the sternness of Umar's character he would have been more successful in governing an unruly race like the Arabs".[38]

and people chose Hasan bin Ali as his successor who later after six month for the betterment of ummah transmitted caliphate to Ameer mawiya through stipulated agreement .

The Concept Of Ummah In Islamic Politics .

One of the key concepts in Islam is that of the ummah , or the totality of the people who are Muslims and constitute the Islamic world. Islam sees history itself in religious terms and refers to other people not primarily by their linguistic or ethnic affiliations but by their religious identity, hence the reference to the ummah of Moses or Jesus found so often in Islamic texts when discussing Judaism or Christianity.

The Islamic ummah is one, bound by solidarity to the Quranic message of Divine Oneness and Sovereignty, the messenger-ship of the Prophet, and acceptance of the Divine Law (al-Sharī'ah) . Muslims are united by the powerful bond of brotherhood and sisterhood, a bond that is felt strongly to this day despite all the turmoil that has pitted and continues to pit Muslims against one another.

God has warned against such divisiveness in the verse: "And hold fast, all of you together, to the cable of God and do not separate" (3:103). One cannot understand Islam without gaining a sense of the significance of the concept of ummah and the reality of that community which, although no longer politically united, is nevertheless a single religious community characterized by that sense of brotherhood (ukhuwwah) so much emphasized by the Quran and the Prophet.

The ummah is not, however, composed of a single ethnic, racial, or cultural group. Islam was, from the beginning, a religion that addressed the whole of

humanity and strongly opposed all forms of racism and tribalism, as the following famous Quranic verse points out so clearly:

"O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another! Lo! the noblest of you, in the sight of God, is the most righteous" (49:13). The later history of Islam was to bear out its global destiny. Over the centuries Arabs and Persians, Turks and Indians, Black Africans and Malays, Chinese and even some Tibetans, Mongolians, and Slavs have become part of the ummah , and during the past few decades Islam has been spreading in Europe, North and South America, and, to some extent, Australia. There is hardly any ethnic or racial group in the world that does not have some members belonging to the Islamic ummah .

This can be seen physically in the annual pilgrimage to Mecca, where people from every corner of the globe assemble to worship at the house rebuilt by Abraham in honor of God who is One after the original temple, built according to Islamic belief by Adam himself, had fallen into ruin .[39]

- **<u>Last word in defence of non-separation of religion and politics in Islam,</u>**

Islam has never separated religion from politics the way the Gospels mention dividing the kingdoms of God and Caesar. The Prophet himself was both the religious and the political leader of the first Islamic community established in Medina, and since the advent of that ideal Islamic society, every period of Islamic history has witnessed the interplay between religion (as the term is currently understood) and politics. And yet neither the Quran nor the.Hadīth

provides clear instructions as to what political institutions or models should be established. What they do establish is the principle that God is the ultimate ruler of the Islamic community;

from Him descends all power and legitimacy, and His Law should be the law of every Islamic society. Another central principle is that rulers must consult (shawrā) with the people in matters pertaining to political rule. One should, therefore, say, strictly speaking, that Islam believes in nomocracy, that is, the rule of Divine Law, rather than theocracy, which is usually understood as the rule of the priesthood or the church.[40]

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The Islamic concept Of Right Of Allah and Rights Of men:

The Nature and Essence of the western concept of Humanism and Human rights.

As I broadly defined this concept in the conclusion of my main thesis , its difficult to translate and define whatever discussed into Main projects but ,I somehow hinted this theme in the key point , the summary of chapter one so before going toward Islamic concept ,I feel like turn my attention toward western concept of humanism and human rights to understand that ,both of a domain are different to each other their sources and their framework are different , even though both discuss men and god ,but in western human project of rights one should , in this project concepts of humanism, anthropology, social sciences , modernism, and postmodernism has penetrated in their body of thought two main logical issues that directly negate Islamic concept of rights of men and god.

1) **Openly negates the entity of any god who is omnipotent, supreme and creator of all creatures,David Hume,Kant,Scottish enlightenment, Lewis Strauss ,Marx,Engels and Richard Dawkins are few symbolic expression of this type.**

2) **Men are considered as mean it selves, all liberals are united over that men is self-autonomous value crafted animal, and according to Unitarians and epicureans it is a domain of every individual to create his own type of value , morality is private matter .human intellects is a mean to judge moral and un-moral subject matters , such a concept may be seen in the ideologies of Kant, Foucault, Rawls and Dawkins ,the Pakistani atheist and their moral fathers Dawkins openly says that to being moral it is not necessary to believe in god, change the standard of morality and**

human-crafted morality is seen in universal declaration of human rights, in which women have been granted to marry anybody whatever religion opposite sex keeps.they are free to go anywhere, in whatever condition. Filthy nonfilthy, nude or clothed.

- **<u>The concept Of Humanism and Men as an autonomous Rational Animal:</u>**

✓ **<u>For example, they say men are an ultimate autonomous entity and as much concern to human autonomy we note that</u>:**

In the broad, popular sense of the term autonomy denotes freedom from external constraints to set one's own norms or rules of conduct, or in social applications of the word self-determination or self-government. It derives historically from the Greek auto-, self, co-joined with nomos, law, rule, norm or principle. A decisive influence in the history and use of the term was Kant, Prior to the eighteenth century, the term largely functioned in a communal, social, or institutional context to denote the self-government of a city-state, state or guild.

But here governmental autonomy is not our major concern our concern is about philosophical and epistemological , see:

- **<u>The Kantian conception of self and morality.</u>**

Kant (1724–1804) who extends autonomy to the will and moral decision of the individual. This is part of his rejection of the compromise with 'freedom' that is imposed by ecclesial and social traditions and authorities which undermine the ethical status of the individual to determine will and action in free, unconditioned, moral decision. A will is 'good' only if it derives its' law' from itself alone, i.e. in sheer autonomy.

Controversy about the status of autonomy has divided the two broad intellectual approaches that might provisionally be described as the

modern and the post-modern. Modernity inherits a philosophy of individual capacities and rights inherited through Locke and Kant. Post-modernity inherits from Hegel, Marx, Nietzsche, Heidegger(1889–1976) and Foucault(1926–84) the view that against the enormous power-shaping factors of social and communal forces, individual autonomy is illusory.[1]

- **Kant Categorical Imperative:**

According to Kant Categorical Imperative, Metaphysics of Morals (1785) he argued that morality is rooted in just one supreme principle: always to act 'in such a way that I can also will that my maxim should become a universal law'. (For example, I should never make a false promise, since that would imply that everyone could break their promises with impunity, which

would undermine the entire practice of promising.) According to Kant, this supreme principle was absolutely binding for all free and rational beings regardless of their circumstances, and as such it was not 'hypothetical' but 'categorical'.[2]

- **European Mathematical enlightenment projection :**

And by the mean of that one supreme rule is enlightenment liberalism as we see in Kant short but influential paper what is enlightenment, Although they both lived and worked in the late 17th century, Sir Isaac Newton and John Locke (1632–1704) were the true fathers of the Enlightenment. Newton was the last of the scientific geniuses of the age, and his great *Philosophiae Naturalis Principia Mathematica* (1687; *Mathematical Principles of Natural Philosophy*) was the culmination of the movement that had begun with Copernicus and Galileo—the first scientific synthesis based on the application of mathematics to nature in every detail. The basic idea of the authority and autonomy of reason, which dominated all philosophizing in the 18th century, was, at the bottom, the consequence of Newton's work.

Copernicus, Kepler, Bacon, Galileo, and Descartes—scientists and methodologists of science—performed like people urgently attempting

to persuade nature to reveal its secrets. Newton's comprehensive mechanistic system made it seem as if at last nature had done so. It is impossible to exaggerate the enormous enthusiasm that this assumption kindled in all of the major thinkers of the late 17th and 18th centuries, from Locke to Kant. The new enthusiasm for reason that they all instinctively shared was based not upon the mere advocacy of philosophers such as Descartes and Leibniz but upon their conviction that, in the spectacular achievement of Newton, reason had succeeded in conquering the natural world.

When David Hume came he tried to intricate basic science in human nature, and in this term, Hume should be a role model for Frieden and behaviourists, his philosophical intention was to reap, humanistically, the harvest sowed by Newtonian physics, to apply the method of natural science to human nature. The paradoxical result of this admirable goal, however, was a sceptical crisis even more devastating than that of the early French Renaissance.

- **Knowledge and ideas:**

Hume followed Locke and Berkeley in approaching the problem of knowledge from a psychological perspective. He too found the origin of knowledge in sense experience. But whereas Locke had found a certain trustworthy order in the compounding power of the mind, and Berkeley had found mentality itself expressive of a certain spiritual power, Hume's relentless analysis discovered as much contingency in mind as in the external world. All uniformity in perceptual experience, he held, comes from "an associating quality of the mind."

The "association of ideas" is a fact, but the relations of resemblance, contiguity, and cause and effect that it produces have no intrinsic validity because they are merely the product of "mental habit." Thus, the causal principle upon which all knowledge rests represents no necessary connections between things but is simply the result of their constant conjunction in human minds. Moreover, the mind itself, far from being an independent power, is simply "a bundle of perceptions"

without unity or cohesive quality. Hume's denial of a necessary order of nature on the one hand and of a substantial or unified self on the other precipitated a philosophical crisis from which Enlightenment philosophy was not to be rescued until the work of Kant.[3]

Religion, Atheism and Humanism.

Arthur C. Danto Defines Humanism As:

Humanism, in philosophy, an attitude that emphasizes the dignity and worth of the individual. A basic premise of humanism is that people are rational beings who possess within themselves the capacity for truth and goodness. The term *humanism* is most often used to describe a literary and cultural movement that spread through western Europe in the 14th and 15th centuries. This Renaissance revival of Greek and Roman studies emphasized the value of the classics for their own sake, rather than for their relevance to Christianity.[4]

As we note that agnostics, freethinkers and atheist mostly deny any day of judgment, destiny and holy determination, certainly if someone doesn't believe in god he definitely don't believe in any moral and metaphysical god ,but negating these concept's don't negate they don't believe in religion because to them religions are metaphysical dogmas but in reality, they intrinsically appoint their free thinking, values and point of view too like their individual god or religion so as individual they are god themselves .

For example Buddhist didn't have any concept of god, they even didn't use to discuss this issue but with the passage of time Buddha was considered as an incarnation of god Hinduism first oppose Buddhism then they gave the Buddha status of a deva.

For socialist Marx and Engles are a human being but their saying and deeds are cited and practised like a god commandment, so when society negated religion abhorred religious scholars that status was left empty and latter this empty place was granted to the social and natural scientists.

We see that Two elements are common to most interpretations of 'free'. First, freedom requires an absence of determination or certain sorts of determination, and second, one acts and chooses freely only if these endeavours are, properly speaking, one 's own. From here, accounts diverge. Some take freedom (liberty) of indifference or the contingency of alternative courses of action to be critical.

Thus, for the woman deliberating about which candidate to select, each choice is an open alternative in as much as it is possible but not yet necessitated. Indifference is also construed as motivational equilibrium, a condition some find essential to the idea that a free choice must be rational. Others focus on freedom (liberty) of spontaneity, where the voter is free if she votes as she chooses or desires, a reading that reflects the popular equation of freedom with "doing what you want." Associated with both analyses is a third by which the woman acts freely if she exercises her control, implying responsiveness to intent as well as both abilities to perform an act and to refrain. A fourth view identifies freedom with autonomy, the voter being autonomous to the extent that her selection is self-determined, e.g., by her character, deeper self, higher values, or informed reason. Though distinct, these conceptions are not incompatible, and many accounts of practical freedom include elements of each.[5]

✓ **Humanistic Atheism:**

There is a great link between humanism and atheism even though religion again gained his character in modern society and most of the liberals of today's claims that are god worshipping and god fearing peoples, liberals in America are always more religious than their western counterpart but,we are here discussing the epistemological essence of human rights and humanism.

To criticizing not mean we are advocating to deal humans as subjects and as born evil or advocating to show no mercy to non-Muslims, the difference is that we advocating that the rights are granted by supreme being, omnipotent , god of all creations, we as his creations are bound to follow his rules and orders and ,we may not react as free creature, can't create moral codes ourselves.

We respect each other, help each other and to save each other first because God likes these deeds to serve his living creation gently, and second to gain a reward, and we as Abdullah, as Abd[1] and slave[2] of god compete for each other's for virtues ,and competition of virtue may be carried on to serve each other under the guidance of sharia revealed by God to mankind, through his prophets.

✓ **Humanist Fathers projection of religion and God.**

How much atheism and humanism has a link to each other may be seen in the study of Feuerbach, Ludwig (1804–72)Feuerbach is the founding figure of the movement that interprets God as a projection of the human mind. religion in general projects the 'infinity' of human consciousness and the highest human values onto a figure 'out there'. he suspected 'ideas' and rational coherence as such, his works often embody 'aphorisms' rather than elaborate arguments. For the same reason, Nietzsche would follow the same method in many works. One such aphorism is:

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[1] عبد
[2] غلام

✓ **'Humanity is what it Eats.'**

Feuerbach sums up his journey from theology to philosophy; and then from Hegelian idealism to humanistic materialism in the eloquent aphorism: 'God was my first thought; reason, my second; humankind my third and last thought.' Many of Feuerbach's aphorisms were explicitly anti-theistic:

'Faith does not solve difficult problems; it only pushes them aside'; (satirical comment on 'Faith moves mountains'); 'Religion once reigned as lord of the head, but its realm is now restricted to the pit of the stomach' (probably aimed at Schleiermacher). Barth strongly argues that true humanness is discovered in relation to God. The Jewish philosopher Buber sees religion as offering a paradigm or model for relating to 'the Other' as a 'Thou' in interpersonal terms of respect, listening and understanding, rather than as an instrumental 'it' in relation to the self. Does 'religion' genuinely and necessarily detract from, and diminish, what is good or noble in the human endeavours?[6]

✓ **The liberal`s always performed like an Anti-religious Actors that may not be put aside,for example: Roger Scruton has accepted this point of views in Palgrave Dictionary of political thoughts that:**

"Anti-clericalism is A liberal movement, which aims to reduce the political influence of the clergy and of religious institutions. Anti-clericalism is evident in much medieval literature, but its origins as a political movement lie in the eighteenth century*Enlightenment. It became an active force during the French Revolution, and in the Third Republic, was deeply intertwined with Italian, Spanish and other forms of *nationalism, inspired Bismarck's *Kultur kampf against the Catholic church, and currently appears both outside the church and within it(in the *secularization of religious practice and doctrine).[7]

We wisely note that While the epistemological reference of humanism is to the human subject as the locus of experience and source of knowledge, the political stress falls on human agency and hence control over the historical process. Marxist and socialist humanist shave wanted to respect the 'dialectic' between human agency and the circumstances in which it is exercised, but there has been a certain polarization in their argument:

the existentialist approach has placed an emphasis on consciousness which is difficult to reconcile with the idea of 'unwilled' social forces whilst the Hegelian-Lukácsian school has emphasized the loss of humanity inflicted by generalized processes of reification and ALIENATION, though perhaps at the cost of making them appear inescapable.

In contrast to both these positions, STRUCTURALIST and 'post-structuralist' anti-humanists either insisted on the subordination of individuals to economic structures, codes and regulating forces (modes of production, kinship systems, the unconscious etc.) or attempted to 'deconstruct' the very idea of a 'human meaning' prior to the discourse and cultural systems whose qualities it is supposed to explain.

Thus, Jacques DERRIDA detected a 'humanist' residue even in SAUSSURE's structural linguistics, in so far as it allows the sign to retain a reference to a 'signified'. More generally, the humanist argument has been rejected by these schools of thought for its 'mythological anthropology', teleology and ethnocentricity. [8]

the logic of western humanism mostly casted an impression that religion and morality are self-crafted human developments as So the Hobbesian moral theory is committed to the idea that morality is a

human-made institution, which is justified only to the extent that it effectively furthers human interests.

- **Hobbesian Morality :**

Hobbesian explain the existence of morality in society by appealing to the convention-creating activities of human beings, while arguing that the justification of morality in any human society depends upon how well its moral conventions serve individuals' desires or preferences.

By considering "what we could agree to" if we reappraised and re did the cooperative conventions in our society, we can determine the extent to which our present conventions are "mutually agreeable" and so rational for us to accept and act on.

Thus, Hobbesians invoke both actual agreements (or rather, conventions) and hypothetical agreements (which involve considering what conventions would be "mutually agreeable") at different points in their theory; the former is what they believe our moral life consists in; the latter is what they believe our moral life should consist of – i.e., what our actual moral life should model. So the notion of the contract does not do justification work by itself in the Hobbesian moral theory:

this term is used only metaphorically. What we "could agree to" has moral force for the Hobbesian not because make-believe promises in hypothetical worlds have any binding force but because this sort of agreement is a device that (merely) reveals how the agreed-upon outcome is rational for all of us. In particular, thinking about "what we could all agree to" allows us to construct a deduction of practical reason to determine what policies are mutually advantageous.

- **Kantian Morality:**

On the other hand When Kant asks "What could people agree to?" he is not trying to justify actions or policies by invoking, in any literal sense, the consent of the people. Only the consent of real people can be legitimated, and Kant talks about hypothetical agreements made by hypothetical people. But he does believe these make-believe agreements have moral force for us because the process by which these people reach an agreement is morally revealing.

Kant's contracting process has been further developed by subsequent philosophers, such as Rawls, who concentrates on defining the hypothetical people who are supposed to make this agreement so that their reasoning will not be tarnished by immorality, injustice, or prejudice, thus ensuring that the outcome of their joint deliberations will be morally sound. Those contractarians who disagree with Rawls define the contracting parties in different ways, thereby getting different results. [9]

The western Human project.

Robert Fine rightly sum up human right discourse in these words under his paper by the title of: Are Human Rights Western? :

"Postcolonial critics argue that universal human rights are expressive of Western cultural particularity and contest the idea of rights as universal ly applicable. The debate often turns on the idea that, though rights ar e said to have universal validity.

they originate in the West and in some sense express Western interests. Postcolonial critics also argue that human rights abstract from different- of power through their formally egalitarian framework. It looks like rig hts can be claimed and granted equally to the advantaged as to the dis advantaged, but this semblance of equality simply effaces long- standing substantive inequalities between claimants.

These claims confront the 'uniqueness of the West' The argument, a ki- nd of Western chauvinism, which declares that only the West has been able to come to an understanding and recognition of human rights and conversely that human rights have little or no resonance in other societi es.

This approach is that called by Huntingdon 'the clash of civilisations' (Gertrude Himmelfarb 1996; Samuel Huntingdon 1996). Both these posit ions accept the argument that human rights are indeed Western. The di spute between them turns primarily on the question of whether human rights themselves should be valued or devalued.

The orthodox liberal view (Jack Donnelly) is that human rights are righ ts one has by virtue of being human and that they are universal in two senses: they are held by all human beings and everybody could and sho uld in principle accept them as ideal standards. However, the question of where human rights come from is answered through a history of We stern civilization:

it begins with the The U.S. Declaration of Independence is followed by the French Declaration of Rights, and has an intellectual lineage among European and America n enlightenment thinkers (Locke, Rousseau, Kant, Jefferson, Paine, etc). Donnelly maintains that not all societies have in the past had conceptio ns of human rights and that non-Western traditions as well as the pre modern West have lacked the practice and idea of human rights (Donn elly 2003: 71).

The view that human rights are a western idea is part of a larger worl dview that there is a colonial bias in our thinking and values and that the theory and practice of human rights display this bias.

Much of this literature draws on Edward Said's seminal book Orientalis m (1985). Said elaborates how the west has produced an 'other rising' gaze upon the east. He presents the west as a culturally as well as politically imperialist force and argues that 'nonwestern' traditions n eed to be appreciated in their own right as counterpoints to western on es. Thus insofar as western systems of human rights are based on individualism, the collectivist traditions of non-Western or Eastern societies have no recognition within them. [10]

✓ **famous Atheist and defender of Humanism as faith Richard Dawkins Elaborates this discourse further that :**

We don't need God or religion to have good morals. One study shows that there is no statistical difference between atheists and religious believers in making moral judgements. Moral principles based only upon religion may be called absolutist but, for example, "Is it always wrong to kill an embryo?"

Religious people don't derive their morals from scripture, or if they do, they choose the nice bits and reject the nasty. There are many Old Testament passages which we would now describe as immoral. In the New Testament, we read that Jesus didn't derive his ethics from the scriptures of his day.

✓ **He further finishes his point of view by saying that:**

Religion makes the world's troubles worse, even when they can be described as political. Religion exacerbates the world's problems through:

- **Labelling of children in terms of their religion before they know what they believe.**
- **Segregated schools.**
- **Taboos against marrying outside the religious culture.**

We have all changed our attitude to what is right and wrong over time, whether or not we are religious. These changes have not come from religion. Individual atheists may do evil things but they don't do evil things in the name of religion.[11]

✓ **Scruton elaborates characteristics of human rights and self-Interest as follows:**

A label designed (a) to denote the idea of *natural rights, (b) to propagate and win sympathy for that idea in the peculiar political atmosphere of the modern world. Since the doctrine of natural rights is rehearsed and endorsed in the US constitution (following the Virginia Declaration of Rights of 1776), and since fairly specific rights are therein associated with it and declared to be binding, the idea of human rights has also come to be seen as an *ideological conception, behind the veil of which the interests of *international capitalism take their devious way.

The problems facing the defender of human rights are threefold: (a) Is the doctrine that there are natural rights defensible? (b) Which rights are natural, and which merely local? (c) Can a natural right always override a conventional (or legal) right that conflicts with or denies it? Most theories neglect to answer those questions and end up with lists of rights that are either too wide (e.g. the *four freedoms), or too narrow, to be universally applicable.

(Consider the attempt to impose the idea of 'human rights' upon an Islamic state like Iran.) The UK Human Rights Act 1997, incorporating the rights specified under the*European Convention on Human Rights, has proved particularly controversial since it has been used to override long-standing provisions of planning and administrative law on which important expectations have been built.

This is partly because it seems to permit the assertion of *group rights, which privilege one group of citizens over others. There is one human right which seems, however, to command universal assent when understood, and to precipitate the transition from *tyranny to

the constitutional government when upheld – the right to *due process and to the *judicial independence which that requires.[12]

The foundation of human rights may not be understood without understanding individualism, humanism, enlightenment, renaissance, and materialism.

- ✓ **CHRIS BALDICK rightly differentiates between humanistic morality and religious morality :**

the ideal of human perfection from religious super naturalism, so that by the 20th-century humanism came to denote those moral philosophies that abandon theological dogma in favour of purely human concerns. While being defined against theology on the one side, humanism came also to be contrasted with scientific materialism on the other: from the mid- 19th century onwards, Matthew Arnold and others (including the New Humanists in the United States, led by Paul More and Irving Babbitt in the 1920s) opposed the claims of science with the ideal of balanced human perfection, self-cultivation, and ethical self-restraint. This Arnoldian humanism, which has enjoyed wide influence in Anglo- American literary culture, is one variety of the prevalent liberal humanism, which centres its view of the world upon the notion of the freely self-determining individual. In modern literary theory, liberal humanism (and sometimes all humanism) has come under challenge from *POST-STRUCTURALISM, which replaces the unitary concept of 'Man' with that of the 'subject', which is gendered, 'de-centred', and no longer self-determining. [13]

The Morality Of Enlightenment.

liberalism very much relies on Scottish Enlightenment and most Importantly enlightenment liberalism and her moral ground take much sprit from Kant's Enlighten Morality.

The Age of Enlightenment is a term used to describe the trends in thought and letters in Europe and the American colonies during the 18th century prior to the French Revolution (1789-1799). The phrase was frequently employed by writers of the period itself, convinced that they were emerging from centuries of darkness and ignorance into a new age enlightened by reason, science, and a respect for humanity. The period also often is referred to as the Age of Reason.

Enlightenment thinkers placed a great premium on the discovery of truth through the observation of nature, rather than through the study of authoritative sources, such as Aristotle and the Bible. If the centuries-old medieval view of the physical world had been so decisively overthrown by reason, then the antiquity of an idea, or indeed of a law, a privilege, or a form of government, could no longer be seen as a guarantee of its worth.

During the Enlightenment, people came to assume that through a judicious use of reason, an unending progress would be possible—progress in knowledge, in technical achievement, and even in moral values. Following the philosophy of Locke, the 18th-century writers believed that knowledge is not innate, but comes only from experience and observation guided by reason. Through proper education, humanity itself could be altered, its nature changed for the better.

Although they saw the church—especially the Roman Catholic Church—as the principal force that had enslaved the human mind in the past, most Enlightenment thinkers did not renounce religion altogether. They opted rather for a form of Deism, accepting the existence of God and of a hereafter, but rejecting the intricacies of Christian theology. Human aspirations, they believed, should not be centred on the next life, but rather on the means of improving this life. Worldly happiness was placed before religious salvation. Nothing was attacked with more intensity and ferocity than the church, with all its wealth, political power, and suppression of the free exercise of reason[14]

- **Immanuel Kant defines Enlightenment as follows :**

"Enlightenment is man's leaving his self-caused immaturity. Immaturity is the incapacity to use one's intelligence without the guidance of another. Such immaturity is self-caused if it is not caused by lack of intelligence, but by the lack of determination and courage to use one's intelligence without being guided by another. *Sapere Aude!* [Dare to know!] Have the courage to use your own intelligence! is, therefore, the motto of the enlightenment.
Through laziness and cowardice a large part of mankind, even after nature has freed them from alien guidance, gladly remain immature. It is because of laziness and cowardice that it is so easy for others to usurp the role of guardians.
It is so comfortable to be a minor! If I have a book which provides meaning for me, a pastor who has a conscience for me, a doctor who will judge my diet for me and so on, then I do not need to exert myself. I do not have any need to think;

if I can pay, others will take over the tedious job for me. The guardians who have kindly undertaken the supervision will see to it that by far the largest part of mankind, including the entire 'beautiful sex,' should consider the step into maturity, not only as difficult but as very dangerous."[15]

To understand the essence of human rights charters Generally and Universal Declaration of human rights Especially, one should understand the epistemology of Secular ethical moralists,Human reason is the criterion of right conduct in the system developed by the Dutch philosopher Baruch Spinoza. In his major work, *Ethica Ordine Geometrico Demonstrata* (1677; Ethics Demonstrated with Geometrical Order), Spinoza deduced ethics from psychology and psychology from metaphysics.

He asserted that all things are morally neutral from the point of view of eternity; only human needs and interests determine what is considered good and evil, or right and wrong. Whatever aid humanity's knowledge of nature or is consonant with human reason is acknowledged as good.

Since it is reasonable to suppose that whatever all people have in common is best for everyone, the good that people should seek for others is the good they desire for themselves. In addition, the reason is needed in order to keep the passions in check and to achieve pleasure and happiness by avoiding pain. The highest human state, according to Spinoza, is the "intellectual love of God" derived from intuitive understanding, a faculty higher than ordinary reason. By the proper use of this faculty, a person may contemplate the entire mental and physical universe and view it as comprising an infinite substance, which Spinoza terms God.

A major contribution to ethics was made later in the century by the German philosopher Immanuel Kant in *Grundle gungzur Metaphysik der Sitten* (Principles of the Metaphysics of Ethics, 1785). According to Kant, no matter how intelligently one acts, the results of human actions are subject to accident and circumstance;

therefore, the morality of an act must not be judged by its consequence, but only by its motivation. Intention alone is good, for it leads a person to act, not from inclination, but from duty, which is based on a general principle that is right in itself. As the ultimate moral principle, Kant restates the golden rule in logical form, "Act as if the principle on which your action is based were to become by your will a universal law of nature." This rule is called the categorical imperative because it is unqualified and a command. Kant further insists that one must treat all others as "in every case, an end, never as a means only."

- **Utilitarianism, Individualism and Liberal Morality :**

The ethical and political doctrine known as utilitarianism was formulated by the British philosopher Jeremy Bentham toward the end of the 18th century and later expounded by the British philosopher James Mill and his son, John Stuart Mill. In his *Introduction to the Principles of Morals and Legislation* (1789), Bentham explained the principle of utility as a means of augmenting the happiness of the community. He believed that all human actions are motivated by a desire to obtain pleasure and avoid pain. Because utilitarianism is a universal hedonism, not an egoistic hedonism like Epicureanism, its highest good is the greatest happiness of the greatest number of people.[16]

These secular morals provided substance to Individual Liberalism As a systematic political creed, liberalism may not have existed before the nineteenth century, but it was based upon ideas and theories that had developed during the previous three hundred years. Liberal ideas resulted from the breakdown of feudalism in Europe and the growth.

Western political systems have also been shaped by liberal ideas and values, so much so that they are commonly classified as liberal

democracies. These systems are constitutional in that they seek to limit government power and safeguard civil liberties, and are representative in the sense that political office is gained through competitive elections.

Developing first in western Europe and North America, liberal democracy was taking root in parts of the developing world and, after the revolutions of 1989–91, in eastern Europe too. In some cases, western-style liberal regimes were bequeathed to African or Asian countries upon achieving independence, but with varying degrees of success. India remains the world's largest 'liberal' democracy. Elsewhere, however, liberal democratic systems have sometimes collapsed in the absence of industrial capitalism or because of the nature of the indigenous political culture. In contrast, the political cultures of most western countries are built upon a bedrock of liberal-capitalist values.

Ideas such as freedom of speech, freedom of religious worship and the right to own property, all drawn from liberalism, are so deeply ingrained in western societies that they are seldom challenged openly or even questioned. In effect, liberalism has come to be the dominant ideology of the industrialized West. Some political thinkers have even argued that there is a necessary and inevitable link between liberalism and capitalism.

This has been suggested by liberalism's critics as well as its supporters. Marxists, for instance, have suggested that liberal ideas simply reflect the economic interests of a 'ruling class' of property owners within a capitalist society;

they portray liberalism as the classic example of 'bourgeois ideology'. On the other hand, thinkers such as Friedrich Hayek have argued that economic freedom – the right to own, use and dispose of private property – is an essential guarantee of political liberty. Hayek,

therefore, claimed that a liberal democratic political system and respect for civil liberties can only develop in the context of a capitalist economic order.

A belief in the primacy of the individual is the characteristic theme of liberal ideology, but it has influenced liberal thought in different ways. It has led some liberals to view society as simply a collection of individuals, each seeking to satisfy his or her own needs and interests. Such a view has been called atomistic, in that it conceives of individuals as 'isolated atoms' within society;

Indeed it can lead to the belief that 'society' itself does not exist, but is merely a collection of self-sufficient individuals. Such extreme individualism is based on the assumption that the individual is egotistical, essentially self-seeking and largely self-reliant. C. B. Macpherson (1973) characterized early liberalism as 'possessive individualism' because he argued, it regarded the individual as 'the proprietor of his own person or capacities, owing nothing to society for them'.

In contrast, later liberals have held a more optimistic view of human nature, and have been more prepared to believe that individuals possess a social responsibility for one

As much as a concern to the project of individualism in academic realm Individualism is the belief in the supreme importance of the individual over any social group or collective body. In the form of methodological individualism, this suggests that the individual is central to any political theory or social explanation – all statements about society should be made in terms of the individuals who compose it. Ethical individualism, on the other hand, implies that society

should be constructed so as to benefit the individual, giving moral priority to individual rights, needs or interests.

Classical liberals and the new right subscribe to egoistical individualism, which places emphasis on self-interestedness and self-reliance. Modern liberals, in contrast, have an advanced developmental form of individualism that prioritizes human flourishing over the quest for interest satisfaction. another, especially for those who are unable to look after themselves. Whether human nature is conceived of as being egotistical or altruistic, liberals are united in their desire to create a society in which each person is capable of developing and flourishing to the fullness of his or her potential.[17]

- **Documented Human Rights :**

The documented concept of human rights is defined through the evolution of Roman laws to Magna Carta, and respectively Habbas corpus, petition of rights, bill of rights, then to 1979 French freedom declaration to American constitution of 1789 and most importantly the federalist papers, without them it is hard to understand liberal constitutionalism.

All Know that Uno is a club of international powers and she is a successor of the league of nation 1919, world power imposed by the league of the nation this universal declaration of human rights. The person is human when he is enlightened, secular, liberal, free from all restriction and the highest zenith of liberalism is capitalism.

foundational document of international human rights law. It has been referred to as humanity's Magna Carta by Eleanor Roosevelt, [3]who chaired the United Nations (UN) Commission on Human Rights that was responsible for the drafting of the document. After minor changes

[3]Eleanor Roosevelt :The wife of American President Roosevelt.

it was adopted unanimously—though with abstentions from the Belorussian Soviet Socialist Republic (SSR), Czechoslovakia, Poland, Saudi Arabia, South Africa, the Soviet Union, the Ukrainian SSR, and Yugoslavia—by the UN General Assembly on December 10, 1948 (now celebrated annually as Human Rights Day), as a "common standard of achievement for all peoples and all nations." The French jurist René Cassin was originally recognized as the principal author of the UDHR. It is now well established, however, that, although no individual can claim ownership of this document, John Humphrey, a Canadian professor of law and the UN Secretariat's Human Rights Director, authored its first draft. Also instrumental in the drafting of the UDHR were Roosevelt; Chang Peng-Chun, a Chinese playwright, philosopher, and diplomat; and Charles Habib Malik, a Lebanese philosopher and diplomat.[18]

As you may find that we thoroughly discussed to provide substance that why it is different from the Islamic concept of rights, as I already discussed this issue in the

separation of state and politics in Islam but, I find myself systematically and thematically define this hypothesis fully.

The Rights Of Allah and Rights of Men:

- **Preamble:**

Any serious and Meritorious Author of the west may not deny the fact that concept of human right is western concept has been evolved through seventeen century AD. and it has deep secular liberal roots lies in western logic of Humanism, I devoted categorical and profound investigation in earlier section of Humanism and human rights, that according to west morality is value-neutral, and it is human being who as individual has his own unique atomic entity ,and this living creature is free from all restriction, completely self-autonomous.

As a political animal, he evolved from Darwin apes to rational animal and as the social animal, he has formed many institutions that create a society like family, religious institutions, academic institutions, political institutions and Economical Institutions, etc.

So the state is just coercing but facilitating institution, through these institutions human beings has granted the rights to people, through observing empirical Naturalism.

So morality is value neutral(?) and governmental institutions legalized these moralities through public demands, therefore what utility of pleasure convinces human being is supposed to be moral in their point of view and democratic governments should accept their pleasured demands for the sake of a vote.

For example, when public demand arose for homosexuality in Great Britain, due to public demand they legalized this act, and that's mean that individual and collective demand for any immoral act may be accepted and legalized because human being creates morality not revealed laws.

- **Wolfenden Report:**

As we see in a study containing recommendations for laws governing sexual behaviour, published in 1957 by the Committee on Homosexual Offences and Prostitution in Great Britain. It was named for Sir John Wolfenden, the chairman of the committee. Using the findings of psychoanalysis and social science, the report urged that public statutes avoid the attempt to legislate morality and that they concern themselves only with sexual acts that offend public decency or disrupt order. The committee, therefore, recommended that private homosexual liaisons between consenting adults be removed from the domain of criminal law. Legislation implementing these recommendations was enacted in the Sexual Offences Act (1967).

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- **The case of Lawrence v. Texas:2003 Case :**

same matter was seen in the USA due to the comparatively religious attitude of USA citizens compare to western Masses of Europe in *Lawrence* v. *Texas case.*

The Supreme Court of the United States dramatically reversed its position on homosexual rights in June 2003 in the case of *Lawrence* v. *Texas*. In a 6 to 3 decision, the Court found that a Texas law prohibiting oral or anal sex between couples of the same sex was unconstitutional. The majority opinion, written by Justice Anthony M. Kennedy, reversed an earlier 1986 Court ruling in *Bowers* v. *Hardwick* that upheld a similar law in the state of Georgia.

In that case, the Court had ridiculed the claim that homosexuals had a fundamental right to privacy as "facetious at best" and argued that contempt for homosexuality had "ancient roots" in Western jurisprudence. Kennedy's opinion took sharp aim at both arguments, finding that "*Bowers* was not correct when it was decided, is not correct today, and is hereby overruled." The following abridged version of *Lawrence* v. *Texas* contains a summary of the case, the majority opinion, and the dissent of Justice Antonin Scalia.

And this all happened to UNDHR and different human rights protocols imposed over Third world nation through major powers and their client international organizations.

✓ **Lucienne Bamford defines that:**

According to Edward, Henkin and Nathan (1986, p1) "human rights is the idea of our times". Since their writing in 1986, the issue of human rights has become of even greater importance when looking at the

current hegemonic forces of globalization. Human rights as a theory and as practice play a very important role in international politics.

Given this increasing importance placed on human rights, especially when it comes to intervention and interference, it seems inadequate that the discourse has not undergone greater scrutiny. In this essay, I will seek to analyze the human rights discourse, particularly from the viewpoint that the Universal Declaration of Human Rights (UDHR) is a Western creation. It is clear that more needs to be done from the international community to rectify this imbalance in order for the declaration and even the idea of human rights, to remain a viable discourse in international politics.

Human rights in the Western tradition have extended from deep classical liberalist roots. Their appearance in Western literature, dating as far back as Mordecai Roshwald in the twelfth century, has led many to believe that rights themselves, are a Western creation (Weatherly, 1999, p13). Whilst the Western human rights theories have become the most prominent and visible in international relations, this does not mean that other cultures have not developed their own conceptions. Rather, as Alistair MacIntyre argues human rights need to be viewed as socially established norms (MacIntyre, 1990, p67).

✓ **According to MacIntyre:**

"such sets of rules only come into existence at particular historical periods under particular social conditions. They are in no way universal features of the human condition (MacIntyre, 1990, p:67)". In this sense, it is totally conceivable that under different social conditions, alternate rights theories will emerge.[20]

✓ **Syed AbulA'laMaududi elaborates further that:**

The people in the West have the habit of attributing every good thing to themselves and try to prove that it is because of them that the world got this blessing, otherwise the world was steeped in ignorance and completely unaware of all these benefits. Now let us look at the question of human rights.

It is very loudly and vociferously claimed that the world got the concept of basic human rights from the Magna Carta of Britain; though the Magna Carta itself came into existence six hundred years after the advent of Islam. But the truth of the matter it that until the seventeenth century no one even knew that the Magna Carta contained the principles of Trial by Jury; Habeas Corpus, and the Control of Parliament on the Right of Taxation.

If the people who had drafted the Magna Carta were living today they would have been greatly surprised if they were told that their document also contained all these ideals and principles. They had no such intention, nor were they conscious of all these concepts which are now being attributed to them. As far as my knowledge goes the Westerners had no concept of human rights and civic rights before the seventeenth century.

Even after the seventeenth century the philosophers and the thinkers on jurisprudence though presented these ideas, the practical proof and demonstration of these concepts can only be found at the end of the eighteenth century in the proclamations and constitutions of America and France.

After this, there appeared a reference to the basic human rights in the constitutions of different countries. But more often the rights which

were given on paper were not actually given to the people in real life. In the middle of the present century, the United Nations, which can now be more aptly and truly described as the Divided Nations, made a Universal Declaration of Human Rights, and passed a resolution against genocide and framed regulations to check it.

But as you all know there is not a single resolution or regulation of the United Nations which can be enforced. They are just an expression of a pious hope. They have no sanctions behind them, no force, physical or moral to enforce them. Despite all the high-sounding ambitious resolutions of the United Nations, human rights have been violated and trampled upon at different places, and the United Nations has been a helpless spectator.

She is not in a position to exercise an effective check on the violation of human rights. Even the heinous crime of genocide is being perpetrated despite all proclamations of the United Nations. Right in the neighbouring country of Pakistan, the genocide of the Muslims has been taking place for the last twenty- eight years, but the United Nations does not have the power and strength to take any steps against India. No action has even been taken against any country guilty of this most serious and revolting crime.

The second point which I would like to clarify at the very outset is that when we speak of human rights in Islam we really mean that these rights have been granted by God;

they have not been granted by any king or by any legislative assembly. The rights granted by the kings or the legislative assemblies, can also be withdrawn in the same manner in which they are conferred. The same is the case with the rights accepted and recognized by the dictators.

They can confer them when they please and withdraw them when they wish, and they can openly violate them when they like. But since in Islam human rights have been conferred by God, no legislative assembly in the world or any government on earth has the right or authority to make any amendment or change in the rights conferred by God. No one has the right to abrogate them or withdraw them. Nor are they the basic human rights which are conferred on paper for the sake of show and exhibition and denied in actual life when the show is over. Nor are they like philosophical concepts which have no sanctions behind them.

The charter and the proclamations and the resolutions of the United Nations cannot be compared with the rights sanctioned by God; because the former is not applicable to anybody while the latter is applicable to every believer. They are a part and parcel of the Islamic Faith. Every Muslim or administrator who claims themselves to be Muslims will have to accept,

recognize and enforce them. If they fail to enforce them and start denying the rights that have been guaranteed by God or make amendments and changes in them, or practically violate them while paying lip-service to them, the verdict of the Holy Quran for such governments is clear and unequivocal:

- **Those who do not judge by what God has sent down are the dis Believers (kafirun). 5:44**
- **The following verse also proclaims: "They are the wrong-doers (zalimun)" (5:45),**
- **while a third verse in the same chapter says: "They are the evil-livers (fasiqun)" (5:47). In other**

words, this means that if the temporal authorities regard their own words and decisions to be right and those given by God as wrong they are disbelievers. If on the other hand, they regard

God's commands as aright but wittingly reject them and enforce their own decisions against God's, then they are the mischief-makers and the wrong-doers. Fasiq[4], the law-breaker,is the one who disregards the bond of allegiance, and zalim[5] is he who works against the truth. Thus all those temporal authorities who claim to be Muslims and yet violate the rights sanctioned by God belong to one of these two categories, either they are the disbelievers or are the wrongdoers and mischief-makers. The rights which have been sanctioned by God are permanent, perpetual and eternal. They are not subject to any alterations or modifications, and there is no scope for any change or abrogation.[21]

✓ **Riaz Ahmed Saeed Says :**

There is a basic deference in Islamic andWestern concept of human rights. According to Islamic claim Almighty Allah has granted the human rights to human being due to his honour and dignity. The western human rights are acquired after along and endurable human struggle and demands. Another important difference is that in Islam the sources of human rights is a divine[6] revelation (Wahi:وحی) but insists the source of human rights is the human mind and experience. [22]

In the Islamic perspective, all kind of rights and freedoms are granted by Almighty Allah and the revelation (Wahi) is sole base of them. Many verses of the Holy Quran and Ahadith[7] (sayings) of the Holy Prophet Mohammad (Sallallaho Alaihe Waalihe Wasallam[8]) describe these rights. According to Islamic scholars, the fundamental human

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[4] فاسق۔
[5] ظالم۔
[6] الوہی و ربانی۔
[7] احادیث
[8] ﷺ۔

rights are given by Islam from fourteen hundred years ago in 10 AH/632 AD with the deliverance of the last sermon of the Holy Prophet (Sallallaho- Alaihe -WaaliheWasallam).[23]

✓ **<u>According To Musab Hayatli :</u>**

There has in recent years been some debate about the UDHR in the Islamic world, mainly on the issue of whether it is compatible with shari'a. Some human rights advocates, both Muslim and non-Muslim, fear that Islam, or at least shari'a as practised, might be incompatible with human rights, or with the UDHR, and therefore with IHRL.

Some Muslims, on the other hand, argue that the UDHR is in direct conflict with some principles of shari'a law and thus unsuitable for the Islamic world. Perhaps the most fundamental difference between an Islamic and an internationalist point of view of human rights lies in the concept of rights itself.

While the UDHR stresses the universality of human rights, Islam recognizes two types of rights:

rights that humans are obliged – by virtue of being the creations of God – to fulfil and obey; and rights that they are entitled to expect from their fellow human beings. It is later that correspond to what is elsewhere termed 'human rights'. The former are rights that stem from and are obtained through, belief in God and religion. In this concept only God truly has rights and the rights of humans are understood as their obligation to abide by God's commands.

They are, first and foremost, the rights of individuals to abide by and adhere to the laws that God decreed and are only possible through this belief system, thus excluding non-Muslims. Another potentially difficult point to reconcile is the principle of equality between men and women. The UDHR aims unconditionally complete equality between the sexes. Under shari'a law[9], a woman can expect to be provided for, while men expect to inherit twice as much as the woman.

In the situation of the rights of restitution of property to refugees, for example, this would raise questions, such as what the implications are for the many female-headed households trying to survive or rebuild lives and livelihoods after conflict and displacement. Islam does offer an array of rights that humans, by virtue of being human, are entitled to and which, from a modern perspective, seem no different from many of the rights listed in the UDHR.

For example, the right to life is a fundamental right in Islam for Muslims and non-Muslims alike. Similarly, a person, irrespective of their religion, has the right to be protected from physical harm unless they commit a crime that under shari'a law would demand physical

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[9] القوانین ِ شریعہ۔

punishment or the death penalty. In modern secular democratic states, the state has the 'monopoly on violence'. In Islam God has this monopoly which is manifested through Islamic law.[24]

According to Islamic Point of view that part his way from the western point of view is that only Allah has a right to grant his creation rights and duties on one side and he classified these rights in Two Distinct categories called:

1. **Rights of Allah[10].**
2. **Rights of Men[11].**

1. **<u>The Rights OF Allah:</u>**

We may divide the rights of Allah into two parts as follows:

a. **Theoretical Rights.**
b. **Practical Rights.**

a. **<u>Theoretical Rights:</u>**

1. **Righteousness is not whether you turn your face towards East or West; but the righteousness is to believe in Allah, the Last Day, the Angels, the Books and the Prophets, and to spend wealth out of love for Him on relatives, orphans, helpless, needy travellers, those who ask for and on the redemption of captives; and to**

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[10] حقوق اللہ۔
[11] حقوقِ انسانی۔

establish Salah[12] (prayers), o pay Zakah[13] (alms), to fulfil promises when made, to be steadfast in distress, in adversity, and at the time of war. These people are truthful and these are pious.[14]

2. **If it had been the will of your Rabb[15] that all the people of the world should be believers, all the people of the earth would have believed! Would you then compel mankind against their will to believe?[16]**

3. **He is the One to Whom belongs the kingdom of the heavens and the earth, has begotten no son and has no partner in His kingdom; He has created everything and ordained them in due proportions.**

4. **The punishment for those who wage war against Allah and His Rasool[17] and strive to create mischief in the land is death or crucifixion or the cutting off their hands and feet from opposite sides or exile from the land based on the gravity of their offence. This will be their humiliation in this world and in the Hereafter, they will have a grievous punishment.[18]**

5. **Certainly, they have disbelieved who say: "Allah is Christ[19] the son of Maryam[20] (Mary)." While Christ himself said: "O children of Israel[21]! Worship Allah, my Rabb and your Rabb." Whoever commits shirk[22] (joins partners with Allah), Allah will**

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[12] صلاۃ۔
[13] زکواۃ۔
[14] Al-Baqara:177.
[15] رب۔
[16] Yunus:99.
[17] الرسول۔
[18] Al-Maida :33.
[19] یسوع مسیحؑ۔
[20] مریمؑ۔
[21] اسرائیلؑ ۔
[22] شرک۔

deny him the paradise, and the hellfire will be his home. There will be no helper for the wrongdoers.[23]

6. **As for those who reject and deny Our revelations, they shall become the inmates of hellfire.[24]**

7. **who do not judge by the law which Allah has revealed, are indeed kafirs[25] (unbelievers).[26]**

8. **those who do not judge by the law which Allah has revealed, they are the wrongdoers.[27]**

9. **those who do not judge by the Law which Allah has revealed, they are the transgressors.[28]**

10. **By rejecting the Divine Law do they wish to be judged by the laws of ignorance? Who is a better Judge than Allah for those who believe in Him?[29]**

b. <u>Practical Rights Of Allah:</u>

1. **When you finish your Salah (prayers) remember Allah whether you are standing, sitting or reclining; then as soon as you are safe (out of danger) establish regular Salah in full. Surely Salah is made obligatory for the believers at their prescribed times.[30]**
2. **Establish Salah (prayers); give Zakah(charity), and bow down with those who bow down in worship.[31]**

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[23] Al-Maida:72.
[24] Al-Maida:86.
[25] كافر.
[26] Al-maida:44.
[27] Al-Maida:45.
[28] Al-Maida:47.
[29] Al-Maida_50.
[30] An-Nisa:103.
[31] Al-Baqara:43.

3. **O, believers! Fasting is prescribed for you as it was prescribed for those before you so that you may learn self-restraint.[32]**
4. **in it are clear signs and the Station of Ibrahim[33] (Abraham) where he used to worship. Whoever enters it is safe. The performance of Hajj[34] (pilgrimage) to this House is a duty to Allah for all who can afford the journey to it; and the one who disobeys this commandment should know, that Allah is Self-sufficient, beyond the need of anyone from the worlds.[35]**

1. **<u>The Rights Of Men:</u>**

   - **<u>A renowned Islamic jurist Dr Hassan Kerrah said about right in Islam:</u>**

Right as the legal bond under which the authorized person, for monopolizing and his exclusive command on something or a specific requirement of another person.

   - **<u>Dr Tahir ul-Qadiri defines human rights as:</u>**

The Human Rights are those Rights which are given by the Creator (Allah) of the humanity through His Messengers. These Rights are immutable but have a reciprocal relationship to the Duties.[25]

Allah discusses the rights of Men in Different Surah and Verses of Quran, few are being mentioned below:

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[32] Al-baqara:183.
[33] ابراہیمؑ.
[34] الحج.
[35] Al-Imaran:97.

1. **O You who believe! Fear Allah and waive what is still due to you from usury if you are indeed believers.[36]**
2. **Those who live on usury will not rise up before Allah except like those who are driven to madness by the touch of Shaitan[37]. That is because they claim: "Trading is no different than usury, but Allah has made trading lawful and usury unlawful. He who has received the admonition from his Rabb and has mended his way may keep his previous gains; Allah will be his judge. Those who turn back (repeat this crime), they shall be the inmates of hellfire wherein they will live forever.**
3. **or war shall be declared against you by Allah and His Rasool. If you repent, you may retain your principal, causing no loss to the debtor and suffering no loss.[38]**
4. **O Prophet! When the believing women come to you to take the oath of allegiance , take their pledge: that they will not commit shirk with Allah, that they will not steal, that they will not commit adultery, that they will not kill their children, that they will not give any cause for scandal which they may invent between either their hands or legs (a woman accusing another woman of having an illicit relationship with a man and spreads , such stories - or - a woman carrying an illegitimate child and makes her husband believe that it is his), and that they will not disobey you in any just matter, then accept their allegiance and pray to Allah for the forgiveness. Surely Allah is Oft-Forgiving, Most Merciful.**
5. **You shall not commit adultery; surely it is a shameful deed and an evil way (opening the door to other evils).[39]**
6. **As for the fornicatress and the fornicator (a female and a male guilty of rape), flog each female and a male guilty of rape one hundred lashes and do not take pity in enforcing the**

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[36] Al-Baqara:278.
[37] شیطان.
[38] Al-Baqara:279.
[39] Al-Isra:32.

law ordained by Allah, if you believe in Allah and the Last Day, and let a party of the believers witness their punishment.[40]

7. **Also forbidden for you are married women, except those who have fallen in your hands as prisoners of war. This is the order of Allah relating to marriage prohibitions. All women other than these are lawful provided you seek them in marriage with gifts from your property (dowry), desiring chastity and not lust. Give them their dowry as an obligation for the benefit you have received from your marriage relationship. However, there is no blame on you if you change the agreement of dowry with mutual consent. Allah is the Knowledgeable, Wise.[41]**
8. **O, believers! Intoxicants and gambling (games of chance), dedication to stones (paying tribute to idols) and division by arrows (lottery) are the filthy works of Shaitan. Get away from them, so that you may prosper.[42]**
9. **There is no blame on those who believe and do good deeds for what they ate in the past, provided they abstain from those things which have been made unlawful, then remain steadfast in their belief and do righteous deeds, then abstain themselves from whatever they are forbidden and believe in Divine Law, and then fear Allah and do good deeds. For Allah loves those who do good deeds.[43]**
10. **The punishment for those who wage war against Allah and His Rasool and strive to create mischief in the land is death or crucifixion or the cutting off their hands and feet from opposite sides or exile from the land based on the gravity of their offence. This will be their humiliation in this world and in the Hereafter, they will have a grievous punishment.[44]**

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[40] Al-nur:2.
[41] An-Nisa :24.
[42] An-Nisa:90.
[43] An-Nisa:93.
[44] Al-maida:33.

11. **These are the kind of people who barter guidance for error and forgiveness for punishment. How stubborn are they to encounter Hellfire![45]**
12. **Male or female, whoever is guilty of theft, cut off the hand (that was used in theft) of either of them as a punishment for their crime. This is exemplary punishment ordained by Allah. Allah is Mighty, Wise.[46]**
13. **But if anyone commits a crime and charges an innocent person with it (a Muslim from the tribe of Bani Dhafar[47] committed theft and put the blame on a Jew who was innocent), he indeed shall bear the guilt of slander and a flagrant sin.[48]**

<u>Allah has granted many rights to Human beings few are being mentioned below:</u>

1. **<u>Right To live:</u>**

a. **whoever kills a person, except as a punishment for murder or mischief in the land, it will be written in his book of deeds as if he had killed all the human beings on the surface of the Earth and whoever will save a life shall be regarded as if he gave life to all the human beings on the surface of the Earth. [49]**
b. **not to kill any soul forbidden by Allah except for the requirements of justice.[50]**

2. **<u>Respect for the Chastity of Women</u>:**

You shall not commit adultery; surely it is a shameful deed and an evil way (opening the door to other evils).[51]

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[45] Al-baqara:175.
[46] Al-Maida:38.
[47] بنی ظفر.
[48] An-nisa:112.
[49] Al-Maida:32.
[50] An-Anam:151.

3. **The Right to a Basic Standard of Life to poor's:**

and share their wealth with the needy who asked for it and those who could not ask.[52]

4. **The right to own and Property:**

   a. **Do not misappropriate one another's property unjustly, nor bribe the judges, in order to misappropriate a part of other people's property, sinfully and knowingly.**[53]
   b. **In fact, those who misappropriate the property of orphans unjustly, swallow but fire into their bellies; they will soon be cast into the blazing fire!**[54]

5. **Right To Dignity:**

   a. **O, believers! Let no men laugh at other men who may perhaps be better than themselves; and let no woman laugh at another woman, who may perhaps be better than herself. Do not defame through sarcastic remarks about one another, nor call one another by offensive nicknames. It is an evil thing to be called by a bad name after being a believer, and those who do not repent are the ones who are the wrongdoers.**
   b. **O, believers! Avoid immoderate suspicion, for in some cases suspicion is a sin. Do not spy on one another, nor backbite one another(to say something about another behind one's back that if one hears it, dislikes it). Would any of you like to eat**

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[51] Al-Isra:32.
[52] Az;Zariyiat:19.
[53] Al-Baqara:188.
[54] An-Nisa:10.

the flesh of his dead brother? Surely you would abhor it. Fear Allah; for Allah is the Accepter of repentance, Merciful.[55]

6. **Right to self- defence and Prestige:**

   a. **O, believers! Do not enter houses other than your own until you have sought permission and said greetings of peace to the occupants; this is better for you, so that you may be mindful.**[56]
   b. **Do not spy on one another, nor backbite one another (to say something about another behind one's back that if one hears it, dislikes it).**

   These verses strongly prohibit to vilify someone prestige and guide Muslims to avoid propagations against Muslims.

7. **The right to raise voice against cruelty:**

   Allah does not like evil words to be uttered except by someone who is truly wronged. Allah hears all and knows all.[57]

8. **Deeds of Virtuousness and ban to evils:**

   a. **However, when they disregarded the reminder, We delivered those who forbade evil and We overtook those who were wrongdoers with stern punishment because of their transgression.**[58]

   b. **You are the best nation which has ever been raised for the guidance of mankind. You enjoin good, forbid evil, and believe in Allah. Had the People of the Book (Jews and**

[55] Al-Hujurat:11,12.
[56] An-Nur :27.
[57] An-Nisa:148.
[58] Al-Aaraf:165.

Christians) believed, it would surely have been better for them; among them some are believers but most of them are transgressors.[59]

9. <u>The right to consciousness and Religion:</u>

a. There is no compulsion in religion. True guidance has been made clearly distinct from error. Therefore, whoever renounce 'Taghut' (forces of Shaitan) and believes in Allah has grasped the firm handhold that will never break. Allah, Whose hand-hold you have grasped, hears all and knows all.[60]

b. Would you then compel mankind against their will to believe?[61]

c.

10. <u>The Right to Justice:</u>

a. Do not let your hatred of a people incite you to aggression".

b. "And do not let ill-will towards any folk incite you so that you swerve from dealing justly. Be just; that is nearest to heedfulness" [62]

11. <u>Equality of Human Beings:</u>

a. O mankind! We created you from a single pair of a male and a female and made you into nations and tribes that you might get to know one another. Surely the noblest of you in the sight of Allah is he who is the most righteous. Allah is All-Knowledgeable, All-Aware.[63]

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[59] Al-Imran:110.
[60] Al-Baqara:256:these verse are for non-believers not for Muslims.
[61] Yunus:99.
[62] Al-Maida:2,8.
[63] Al-Hujurat:13.

Islam doesn't recognize distinction based on colour, race o, nationality, status and wealth, but he recognizes Superiority based on religion, knowledge and God-consciousness.[64]

b. Surely the noblest of you in the sight of Allah is he who is the most righteous.[65]

12.<u>Safeguard from religious hatred:</u>

a. O believers, do not insult those, whom this mushrikin call upon besides Allah, lest in retaliation they call bad names to Allah out of their ignorance. [66]

b. Do not argue with the People of the Book except in good taste - except with those who are wicked among them -

13.<u>The only culprit will be considered responsible:</u>

a. No bearer of a burden will bear another's burden, and if a heavy laden person cries out for help, none will come forward to share the least of his burden, even though he be a close relative.[67]

b. On the Day of Judgement, no bearer of burdens will bear the burden of another.[68]

14.<u>Collective rights;</u>

Serve Allah and do not commit shirk (associate any partner) with Him, and be good to your parents, kinfolks, orphans, the helpless, near and far neighbours who keep company with you, the travellers in need, and the slaves you own. Allah does not love those who are arrogant and boastful.

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[64] تقوىٰ
[65] Al-Hujurat:13.
[66] Al-An'nam :108.
[67] Fatir :18.
[68] Az;Zumar:7.

15.Rights OF parents:

a. **We have enjoined man to treat his parents with kindness. With much trouble, his mother bore him, and much pain did she give him birth. His bearing and his weaning took thirty months. When he reaches the age of full strength and becomes forty years old, he says: "My**
b. **Rabb! Grant me the grace that I may thank you for the favours which You have bestowed on me and on my parents, and that I may do good deeds that will please You, and grant me, good children. Surely I turn to You in repentance and surely I am of those who are Muslims."[69]**

c. **We have enjoined man to show kindness to his parents; but if they (your parents) force you to commit shirk with Me, of which you have no knowledge, do not obey them. To Me is your return and I will inform you of what you have done.[70]**

16.Rights Of women's:

The Holy Prophet said that:

a. **The best among you are those who are best to their wives. [71]**
b. **A man came to the Prophet Muhammad and said: "O Messenger of God! Who among the people is the most worthy of my good companionship?"TheProphet said: { Your mother. } The man said: "The who?" The Prophet said: { Then your mother. } The man further asked: "Then who?" The Prophet said: { Then your mother. } The man asked again: "Then who?" The Prophet said: { Then your father. }.[72]**

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[69] Al-Ahqaf:15.
[70] Al-Ankabut ;8.
[71] Ibn Majah, :1978- Al-Tirmizi, :3895.
[72] Saheeh- Muslim,:2548, and Saheeh- Al-Bukhari, :5971.

17.<u>Superiority Of Men's:</u>

a. **although men have a status (degree of responsibility) above them. Allah is Mighty, Wise.[73]**
b. **Men are overseers over women because Allah has given the one more strength than other, and because men are required to spend their wealth for the maintenance of women. Honourable women are, therefore, devoutly obedient and guard in the husband's absence what Allah requires them to guard their husband's property and their own honour.[74]**

[73] Al-Baqara ;228.
[74] An-Nisa :34.

The contradiction Of UNDHR it is Contrary to Islam in many ways as follows:

1. **Article 1: All human beings are born free and equal in dignity and rights. This is contrary to Kalama Shahadat[75] which explain men is Abd[76] (slave of Allah) and above mentioned heading No;17 in which superiority of men has been accepted by Islam .in Islamic faith Muslims are not equal to non-Muslims.**

2. **Article 2: Everyone is entitled to all the rights and freedoms set forth in this Declaration, freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or another opinion, national or social origin, property, birth or another status.**
   This clause is also contrary to an above-mentioned statement presented for the superiority of men and Islam. Islam openly accepts the distinction of sex and religion, and according to Islam nobody is equal to god that may grant any right to anybody.
3. **Article 13; Everyone has the right to freedom of movement and residence within the borders of each State.**
   the USA don't give Pakistanis and other nationals open access to movement in the USA without fulfilling few requirements at Airport, In IndiaPakistanis are watched and restricted by law agencies, Islam also doesn't allow any non-believers and filthy to visit Mecca and Medina As well as masjid-ul-haram and Masjid- e-nabwi.

4. **Article 9: No one shall be subjected to arbitrary arrest, detention or exile.but Islamic criminal laws punish none-married adulterers with one hundred whips striking in**

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[75] کلمہ شہادت
[76] عبد

addition with one year exile .(see:3rd Subchapter of All chapters.).

5. **Article 16:1. Men and women of full age, without any limitation due to race, nationality or religion have the right to marry and to found a family. They are entitled to equal rights as to marriage, during the marriage and at its dissolution.**

   In Islam neither men has a right to marry non-Muslim women without book of faith ,nor women have a right to marry any Non -Muslim either Christian and Jew .even this clause also has ambiguity that it uses a words men and women of full age, here meaning in defence of homosexuality don't find any place.

6. **Article 17: Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.**
   This clause is directly antagonizing Islamic criminal law of sharia that doesn't allow any Muslim to change religion, if they change their religion they will be given three days to review their decision, if the decision is same they will be beheaded for apostasy and no court has a right to revoke that judgment.

7. **Article 19: Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.**

In Islamic view this right is restricted and conditional, and nobody has right to defame Islamic principles, law, prophets and personalities. Especially criticizing the Allah and prophets is proscribed and considered as a severe crime, and culprits will be hanged for this crime.

These are a few shorts points for insight, here I end my discussion.

End Notes :

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The Welfare of The people in the Islamic State OF Medina During :

1-Hjira to 40-hijra.

- **Introduction:**

Even though it seems that welfare type of a state is a recent phenomenon but, in reality, there were many states in the Prehistoric and post-historic period who gave value to the betterment of their people and subjects. we clearly see monarchs intentions for the betterment and welfare of their subjects, Hindu Mythologies and their religious epics like Ramayana and Mahabharata, and their laws like Manu Shastra and Earth Shastra contains huge substance that, impress us to think that what greatness these rulers did show toward their citizens, Ram, Yudhishthira, Chander Gupta Moraya, Bindusara and Ashoka are few examples of those epics and Histories .

if we go through the old testaments and New Testaments or Talmud we also find such a law and statement that not only fulfilled legal formality for their justice but also, they tried to bring people of Israel from the state of anarchy to the state of welfare. therefore ten commandments revealed to prophet Moses is a very clear example in this regard, preaching of Jesus, judgments of David and Solomon also validates our point of view in this regard.

Surah Yusuf In the holy Quran exemplifies how remarkably Prophet Joseph tackled the famine in Arabia at that time. Welfare as a political phenomenon of today is considered as comfort and safety of a person, animal, or group.

our ancestors states used to be simple in nature and administration as compared to current states ,their first task was to provide peace and justice to their subject, with the expansion of their time and space their responsibilities and duties kept

on flourished, now current welfare state is a state which spends a large amount of money to make sure that its citizens all have adequate housing, education, public transport and health services.[1]

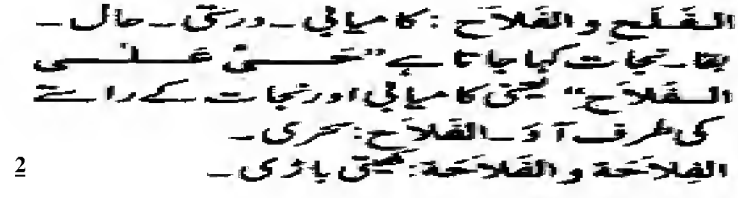
If see above-mentioned definition and then study governmental and states system around the world, we will perceive that these states charge and impose a huge burden of taxes for welfare services to their citizens.

But on the other hand Islamic system of welfare not only try to provide material welfare but also it provides an environment in force to teach their subjects and citizens spiritual side of Islam. that's why Islam doesn't separate religion from the domain of state but in an Islamic state, religion is above than state as a code of conduct.

- **<u>Islamic concept Of welfare state:</u>**

In Arabic and Urdu the word Falah[1] is used for English word welfare, which lingual substance is (ف ، ل،ح) in Arabic word Falah meaning is the betterment of someone and to cultivate land, it also denotes meaning of success.

- **<u>As Lewis Malouf Says:</u>**



الفَلَح والفَلاح: کامیابی۔ درستی۔ حال۔
بقا۔ نجات کیا جاتا ہے "حَیَّ عَلَی
الفَلاح" یعنی کامیابی اور نجات کے راستے
کی طرف آؤ۔ الفلاح: کسری۔
الفِلاحَة والفَلاحَة: کھیتی باڑی۔

2

[1] فلاح

Holy Quran also Used word Falah for the meaning of success, following verses will also clear this concept:

1. قد افلح المومنون

Indeed successful are those believers[2]

2. قد افلح من تزکی

The one who will take admonition and purify himself shall be successful[3]

3. قد افلح من زکها

indeed successful will be the one who keeps it pure,[4]

4. **These are on true guidance from their Rabb and these are the ones who will attain felicity.**[5]

5. **On that Day, the scale of justice shall be established. Those whose scale of good deeds will be heavy, they are the ones who will attain felicity,**[6]

[2] Al-Mominun :1.
[3] Al-ala:14.
[4] Ash-shams :9.
[5] Luqman:5:here word is being used for the meaning of :true guidance .
[6] Al-A'araf:8:here word is used for the meaning of :good deeds.

- **Different Modes Of Islamic Welfare state to help out Muslims :**

Islam has introduced different modes of collection from well-off to help those who are needy, even though Zakat is obligation over all Muslims but, Islam also motivate Muslims to keep on helping deserving peoples, Islam strictly bans all illegal ways of production and earning from them. Islam has given the complete code of conduct for economic activities that's has been discussed in the Main thesis in subchapters of each chapter from one hijra to 40 hijra.

Islam also motivates to help poor's and deserving ones through charity that is not obligatory like zakat, but its importance is very much, that's why today most of the activities of welfare are run through the zakat and charities into Muslim states by Non-Governmental Organizations.
Pakistan health sector very much relies on these resources to serve poor people's other modes are sadqat and waqf.

- **Zakat[7] :**

Zakah or alms[8] tax can be defined as that portion of a man's wealth which is designated for the poor. The term is derived from the Arabic verbal root meaning "to increase." "to purify," and "to bless." It finds its origin in Allah's command to:
"Take sadaqah[9] (charity) from their property in order to purify and sanctify them" [at-Taubah 103]. That is why this kind of sadaqah is called zakah, for by paying it, one is aspiring to attain blessing, purification, and the cultivation of good deeds.

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[7] زكاة.
[8] خيرات.
[9] صدقه.

Taking into account its very nature, it is no wonder that zakah constitutes one of the five pillars of Islam. It is associated with prayer (salah) in eighty-two Quranic verses. Allah, the Exalted One, prescribed it in His Book (The Qur'an), His Messenger corroborated it by his (sunnah), and the community (ummah) by consensus upheld it.

- ✓ **Ibn 'Abbas[10] reported that when the Prophet, upon whom be peace, sent Mu'adh ibn Jabal[11] to Yemen (as its governor), he said to him: "You are going to a people who are People of the Scripture. Invite them to accept the shahadah:**

that there is no god but Allah and I am His Messenger. If they accept and affirm this, tell them that Allah, the Glorious One, has enjoined five prayers upon them during the day and night. If they accept that, tell them also that He has enjoined sadaqah upon their assets which will be taken from the rich of the (Muslim) community and distributed to the poor.

If they accept that, refrain from laying hands upon the best of their goods and fear the cry of the oppressed, for there is no barrier between Allah and it."

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[10] ابن عباسؓ
[11] معاذ بن جبلؓ

- ✓ **<u>At-Tabarani[12] relates in al-'Awsat[13] and as-Saghir[14], on the authority of 'Ali, that the Prophet said:</u>**

  "Allah has enjoined upon rich Muslims a due to be taken from their properties corresponding to the needs of the poor among them. The poor will never suffer from starvation or lack of clothes unless the rich neglect their due. If they do, Allah will surely hold them accountable and punish them severely."

- ✓ **According to <u>at-Tabarani</u>: "It was reported only by <u>Thabit ibn Muhammad az-Zahid</u>[15]." Of Thabit's credibility, al-Hafiz, in turn, says: "Thabit was an honest and trustworthy person. Al-Bukhari and others related from him, and the rest of the narrators in the chain are considered as accepted authorities."**

In the early days of Islam at Makkah, no limit or restriction was placed on the amount to be donated, for that decision was left to the individual Muslim's conscience and generosity. In the second year of Hijrah, according to the widely known authorities, both the type and the quantity of zakah revenues were determined, and detailed illustrations were provided.

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[12] الطبرانی
[13] معجمالاوسط
[14] معجم الصغیر
[15] ثابت بن محمد زابد.

As Allah Says In Holy Quran That:

1. **Establish Salah and pay Zakah, and whatever good you send ahead of you to the Hereafter for yourselves, you shall find it with Allah; surely Allah is watching all your actions.**[16]

2. **establish Salah (prayers), to pay Zakah (alms), to fulfil promises when made, to be steadfast in distress, in adversity, and at the time of war. These people are truthful and these are pious.**[17]

3. **These are the people who, if We establish them in the land, will establish Salah and pay Zakah, enjoin justice and forbid evil; the final decision of all affairs is in the hands of Allah.**[18]

4. **In fact, the sadaqat (Zakah) collection is for the poor, the helpless, those employed to administer the funds, those whose hearts need to be won over to the truth, ransoming the captives, helping the destitute, in the Way of Allah and for the wayfarer. That is a duty enjoined by Allah; and Allah is All-Knowledgeable, Wise.**[19]

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[16] Al-Baqara:110.
[17] Al-Baqara:177.
[18] Al-Hajj:41.
[19] At-Tuba:60.

✓ **Dr Ahmad bin Uthman al-Mazyad Defines practices and guidance regarding zakat by Holy Prophet (PBUH) as follows:**

1. **He(PBUH) is a perfect guidance in all aspects of zakah: its timing, amounts, percentages, givers and recipients. It takes into consideration the interests of both the wealthy and the poor, taking from the rich an amount sufficient to meet the needs of the poor without injustice.**
2. **If he(PBUH) knew that someone was entitled to zakah, he would give him, and if he did not know his condition he only gave him after informing him that the rich and those able to earn their livelihood were not entitled to zakah.**

3. **His(PBUH) guidance was to distribute zakah to those entitled to it in the country where the wealth was accumulated, and that only the surplus would be sent to be distributed by him.**
4. **He (PBUH) used to send the collector of zakah only to owners of obvious wealth such as grazing animals and crops.**
5. **He(PBUH) used to send an assessor to estimate the quantities of dates and grapes, observe how they were irrigated and record the weights.**
6. **He (PBUH) would calculate the zakah due accordingly.**
7. **He(PBUH) did not take zakah on horses, slaves, mules and donkeys, or on vegetables and fruits that could not be measured or stored, except for grapes and dates. He did not differentiate between fresh or dry dates.**
8. **He (PBUH) did not take the best of the people's property for zakah but took the average quality.**

9. **He prohibited a giver of charity from buying back what he had given. But he allowed the rich to eat from it if it was given to him by a poor man as a gift.**
10. **He(PBUH) sometimes borrowed against charity for the benefit of Muslims or borrowed charity funds from their owners.**
11. **When a person brought zakah to him he would supplicate for him, saying, "Allaahumma baarik feehiwa fee ability." (O Allah, bless him and his camels.)[3]**

AhadihMubarika[20]:

1. **Hazrat Abu Huraira[21]Narrated:**

Allah's Apostle (p.b.u.h) ordered (a person) to collect Zakat, and that person returned and told him that Ibn Jamil[22], Khalid bin Al-Walid[23], and Abbas bin 'Abdul Muttalib[24]had refused to give Zakat. The Prophet said, "What made Ibn Jamil refuse to give Zakat though he was a poor man, and was made wealthy by Allah and His Apostle? But you are unfair in asking Zakat from Khalid as he is keeping his armour for Allah's cause (for Jihad). As for Abbas bin 'Abdul Muttalib, he is the uncle of Allah's Apostle (p.b.u.h) and Zakat is compulsory on him and he should pay it double."[25]

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[20] احادیث مبارکہ
[21] حضرت ابو ہریرہؓ
[22] ابن جمیل
[23] خالد بن ولیدؓ
[24] عباس بن عبدالمطلبؓ
[25] Bukhari:vol:2-No:547.

2. **Yahya related to me from Malik[26] that he had heard that Abu Bakr as-Siddiq said, "If they withhold even a hobbling cord I will fight them over it."[27]**

3. **Yahya related to me from Malik that Zayd ibn Aslam said, "Umar ibn al Khattab drank some milk which he liked (very much) and he asked the man who had given it to him, 'Where did this milk come from?' The man told him that he had come to a watering-place, which he named, and had found grazing livestock from the zakat watering there. He was given some of their milk, which he then put into his water-skin, and that was the milk in question. Umar ibn al-Khattab then put his hand into his mouth to make himself vomit."**

   Malik said, "The position with us is that if anyone refuses to honour one of the obligatory demands of Allah, and the Muslims are unable to get it, then they have the right to fight him until they get it from him."[28]

4. **<u>Narrated Abu Burda[29]:</u>**

   from his father from his grandfather that the Prophet said, "Every Muslim has to give in charity[30]." The people asked, "O Allah's Prophet! If someone has nothing to give, what will he do?" He said, "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked, "If he cannot find even that?" He replied, "He should help the needy who appeal for help."

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[26] امام مالک بن انسؒ
[27] Muwatta:vol:17-No:13.
[28] MUwatta;vol:17-No:32.
[29] ابو بردّہ
[30] Here charity is not only denoting obligatory zakat but also nafil or non obligatory zakat named as sadaqat.

Then the people asked, "If he cannot do that?" He replied, "Then he should perform good deeds and keep away from evil deeds and this will be regarded as charitable deeds."[31]

5. **Narrated Abu Huraira:**

Al-Hasan bin 'Ali took a date from the dates given in charity and put it in his mouth. The Prophet said, "Expel it from your mouth. Don't you know that we do not eat a thing which is given in charity?"[32]

6. **Narrated Ibn Abbas;**

Thy Prophet sent Muadh to Yemen and said, "Invite the people to testify that none has the right to be worshipped but Allah and I am Allah's Apostle, and if they obey you to do so, then teach them that Allah has enjoined on them five prayers in every day and night (in twenty-four hours), and if they obey you to do so, then teach them that Allah has made it obligatory for them to pay the Zakat from their property and it is to be taken from the wealthy among them and given to the poor."[33]

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[31] Bukhari:vol:2-No:524.
[32] Bukhari:vol:2-No:568.
[33] Bukhari :vol:2-No:478.

Sadqat -Ul-Fitar[34]:

1. Narrated Nafi[35]:

Ibn 'Umar said, "The Prophet made incumbent on every male or female, free man or slave, the payment of one Sa' of dates or barley as Sadaqat-ul-Fitr (or said Sadaqa-Ramadan)." The people then substituted half Sa' of wheat for that. Ibn 'Umar used to give dates (as Sadaqat-ul-Fitr). Once there was a scarcity of dates in Medina and Ibn 'Umar gave barley. And Ibn 'Umar used to give Sadaqat-ul-Fitr for every young and old person. He even used to give on behalf of my children. Ibn 'Umar used to give
Sadaqat-ul-Fitr to those who had been officially appointed for its collection. People used to give Sadaqat-ul-Fitr (even) a day or two before the 'Eid.[36]

2. Narrated Abu Said Al Khudri[37]:

In the lifetime of Allah's Apostle, we used to give one Sa' of food (edible things) as Sadaqat-ul-Fitr (to the poor). Our food used to be either of barley, raisins (dried grapes), cottage cheese or dates.[38]

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[34] صدقات الفطر
[35] نافع
[36] Bukhari:vol:2-No:587.
[37] ابو سعید خدری
[38] Bukhari:vol:2-No:586.

➢ Alms Giving:

❖ **Allah Says That:**

1. **Allah has laid His curse on usury and blessed charity to prosper. Allah does not love any ungrateful sinner.** [39]
2. **and share their wealth with the needy who asked for it and those who could not ask.**[40]
3. **Surely the charitable men and the charitable women, and those who give a goodly loan to Allah shall be repaid manifold, and also be given a liberal reward besides it.**[41]

4. **Malik related to me from Yahya ibn Said from Abu'l-Hubab Said ibn Yasar that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever gives sadaqa from good earning - and Allah only accepts the good - it is as if he placed it in the palm of the Merciful to raise it, as one of you raises his foal or young camel until it is like the mountain "**[42]

5. **Malik related to me from Zayd ibn Aslam** [43]**from Amr ibn Muadh al-Ashali al-Ansari that his grandmother said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'O trusting women! Let none of you**

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[39] Al-Baqara:276.
[40] Az-Zariyiat:19.
[41] Al-Hadid:18.
[42] Al-Muwatta:vo:58-No:1.
[43] زيد بن اسلم

despises giving to her neighbour even if it is only a roasted sheep's trotter.'[44]

6. **Yahya [45]related to me from Malik that he heard that a beggar asked A'isha, the wife of the Prophet, may Allah bless him and grant him peace, for something while she was fasting and there was only a loaf of bread in her house. She said to her female mawla[46], "Give it to him." The mawla protested, "You will not have anything to break your fast with." A'isha repeated, "Give it to him," so she did so. When evening came, the people of a house or a man who did not usually give to them, gave them a sheep and some food to go with it. A'isha, umm al-muminin, called her mawla and said, "Eat from this. This is better than your loaf of bread."[47]**

➢ Charity :

❖ Allah Says that:

1. **Give generously for the cause of Allah and do not cast yourselves into destruction by your own hands. Be charitable: Allah loves those who are charitable.[48]**

2. **They ask you what they should spend on charity. Say: "Whatever you spend with a good heart, give it to parents, relatives, orphans, the**

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[44] Al-Muwatta:vol:58-No:4.
[45] يحيى
[46] خاتون مولى
[47] Al-Muwatta:vol:58-No:5.
[48] Al-Baqara:195.

helpless, and travellers in need Whatever good you do, Allah is aware of it.[49]

3. **they are those who spend generously in the way of Allah, whether they are in prosperity or in adversity, who control their anger and forgive other people for Allah loves such charitable people,[50]**

✓ **Dr Ahmad bin Uthman al-Mazyad defines few Prophets deeds about charity:**

1. **He(PBUH) was the most generous person with regard to giving charity from what was in his possession, never considering anything bestowed by Allah too much or too little.**
2. **If someone asked anything in his possession he would readily give it to him, whether little or much.**
3. **He(PBUH) was more happy and pleased to give than to receive.**
4. **Whenever he met a needy person he would give him preference over himself, sometimes with his food and sometimes with his clothing.**
5. **Whoever dealt with him would be overwhelmed by his lenience.**
6. **He(PBUH) practised charity of various kinds, sometimes with a gift, or sometimes he would buy an item and give it back it to the seller along with its price. Sometimes he would borrow something and then return more then what he took, or accept a gift and give one in return more than its value. [4]**

[49] Al-Baqara :215.
[50] Al-Imaran:134.

➢ The Waqf:

Umar ibn al-Khattāb, when he gave the land in Khaibar[51]. Narrated in a hadith of Imam al-Bukhari. From Ibn Umar, said that the Companions Umar acquired a land in Khaibar, then facingRasulallah to seek the guidance. Umar said: "O Rasūlallah, I get a piece of land in Khaibar, I have not been getting the best property, then what do you command me?" Rasūlallah said: "When you love, you shall hold the land, and donate outcome of it". "Then Umar decide todonate the land, not sold, not inherited, and not even hibah. Ibn Umar said: "Umar give it to the poor, kin, thrall, sabilillah, Ibn al Sabil, and guests. And it does not matter/not restricted to the control of the land (for manage) eat from the outcome, either way (if appropriate) to feed other people with no means to accumulate wealth."[5]

- **The Generosity Of Abdul Rahman bin Awuf[52]:**

Similarly,Abdurrahman ibn Auf sold his land forty thousand dinars, then distributed in between the Zahara people, poor, and the wives of the Prophet (s.a.w), he sent to Aisha the money, and Aisha said: Who sent this money? Said, Abd al Rahmān ibn ᶜAuf. She said:

The Prophet said: "will not bow you after me, but the righteous" and God watered Ibn Auf of Salsabil paradise.[6]

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[51] خيبر

[52] عبدالرحمان بن عوفؓ

Said Dhahaby[53]: that Abdul Rahmān ibnAuf recommended fiftythousand dinars for the sake of Allah. He also recommended a thousand horse for the sake of Allah, give forBadrin (which amounts one hundred people), giving every one of them: four hundred dinars. That's life in the early development of Islam, where philanthropy is very common among Muslims.

➢ Nadar[54] :

This is an action which becomes necessary due to one imposing it upon oneself. This can be done if one wishes to express gratitude, and the action can take on a number of forms, including Sādaqah. If a person makes such an oath of giving charity, that then becomesSādaqahWājibah. If they are unable to uphold the oath, they will have to give Kaffārah and may be sinful. [7]

❖ **As Allah says that:**

Allah heard when the wife of Imran said, "O my Rabb! I dedicate to Your service what is in my womb. Please accept it from me. You alone hear all and know all."[55]

➢ Fidyah[56]:

This is compensation for missing Salāh (muslim prayer) or Soum (fasting) for a person who cannot perform them due to being in terminal illness or being deceased (in which case it is given out of a third of the wealth) or in the event of a person making a minor mistake in Hajj. The amount for each missed Salāh or

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[53] نبیؐ
[54] نذر
[55] Al-Imaran:35.
[56] فدیہ

Soum or each minor mistake in Hajj is to give 1.6 kg of wheat or its value (i.e. the same amount given for Sādaqah al-Fitr) to the poor. FidyahisSādaqahWajibah. SādaqahNafilah may be given in addition either from the deceased's estate or on their behalf in which case both the giver and the deceased are rewarded. [8]

- **<u>Allah said:</u>**

"(Fasting) for afixed number of days; but if any of you is ill or on a journey, the prescribed number (should be made up) from days later. For those who can do it (with hardship) is a ransom, the feeding of one that is indigent. But he that will give more of his own free-will—it is better for him, and it is better for you that ye fast if ye only knew".[57]

[57] Al-Baqara:184.

Prophet (PBUH) Character As Benevolent Ruler and Leader Of State Of Medina:

- ✓ **Imam Ibn Qaim Juziya[58]defines Prophet(PBUH) Generosity In the following Statement:**

He was the greatest of the people in giving charity with whatever was in his hands and he did not overestimate the value of anything which Allah gave him, nor did he underestimate it (i.e. nothing in his possession was considered to much or too little by him to be given in charity).

If anyone asked him for something, he would give it to him, whether it was little or much and his happiness and joy in giving were greater than that of the receiver!. And when a person in need submitted his case to him, he would give preference to his needs over his own, sometimes with his food and sometimes with his clothes.

His giving and charity were of different types: Sometimes, it took the form of a gift, sometimes charity and sometimes a grant; and sometimes, he would buy something and then give it to the seller along with its price. At other times, he would borrow something andthen return more than he had borrowed. He would 'accept a gift and in return, he would give something of greater value, out of kindness and in order to express all diverse forms of charitable deeds to the utmost of his ability.

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[58] امام ابن قیم جوزیہؒ

His benevolence was expressed with his property, his actions and his words. He would give whatever he had ,he would order the giving of charity and he would encourage it so that if a miserly person saw him, his behaviour would call upon him to be giving.

Anyone who associated with him could not help but be kind and generous. For this reason, he was the most open-hearted to people and the finest soul among them; for charity and righteous' deeds have an amazing ability to open the heart — and this was in addition to the things by which Allah had distinguished him, such as His opening his heart by the Message, its special characteristics and its consequences and the opening of his heart to compassion and the removal of Satan's portion (i.e. influence) from it.[9]

The teachings of the Holy Prophet ofIslam created asociety based on principles of equality and justice, thus demolishing all barriers t between one man and the other. He was the greatest benefactor of mankind who liberated them from the shackles of race and colour bars.

This spirit ofequality taughtby the Prophet later led to the birth of several slave ruling dynasties in Muslim countries. The Prophet of Islam was totally impartial in his dealings with his relations and strangers. He refused amaid servant even to his dearest daughter, Hazrat Fatima, who was overworked and badly needed such a help. He, no doubt, advised his followers to help their relations, neighbours and needy persons according to their means.

"No religion of the world prior to Islam", says Ameer Ali, "had consecrated charity, the support of the widow, the orphans and the helpless poor, by enrolling its principlesamong thepositive enactments of the system".

Mercy and kindness were the virtues mostly emphasised by Muhammad (PBUH) who, according to aHadith in Bukhari, once said: "The man who plants atree is blessed when people and birds are benefitedby its fruit. A man was sent to Paradise, simply becausehe saved athirsty dog from death by offeringhim waterand the other was condemned because he tiedand starved a cat to death". (Bukhari].

The Holy Prophet defined and prescribed the rights ofindividuals as set forth in the Holy Quran. He said: "It is the part of faith that you shouldlike for your brother what you like for yourself' (Bukhari). He enjoined upon the faithful to show the greatest respect for one's mother after God when he said:

"Paradise lies under the feet of your mother." {Bukhari]. For other relations,he said: "Anyone who is notkind tohis youngsters and obedient to his elders is not from us" [Tirmizi]. As regardsMuslims as a whole, he proclaimed: "The Muslims are a single hand like a compact wall whose bricks support each other" (Muslim).[10]

Few Commending Remarks By West For Prophet (PBUH):

1. **Writing in theLegacy of Islam, David De Santillana says: "The Prophet uttered some charming words with regard to neighborly relations: "Be kind to your neighbour. Draw the veil over him. Avoid injury. Look upon him with an eye of kindness, if you see himdoing evil forgive him. If you see him doing good to you, proclaim your thankfulness".**

2. **The celebrated British writer, George Bernard Shaw, in his letter to Mr.NajmI Saqib ofCyprus acknowledges that Prophet Muhammad's (PBUH) teachings on the status of women, exposure of female children and kindness to animals, were "far ahead of Western Christian thought, even of modem thought".**

3. **The great Western historian, Edward Gibbon observes: "The good sense of Muhammad (PBUH) despised the pomp of royalty; the Apostle of God sub-mitted to the menial offices of the family; he kindled the fire, swept the floor, milked the cows and mended with his own hands shoes and his woollen garments. Disdaining the penance and merit of a hermit he observedwithout effort and vanity, the abstemious diet of anArab and a soldier. On solemn occasions hefeted hisCompanions with hospitable plenty; but in his domestic life, many weeks would elapse without a fire beingkindled in the hearth of the Prophet".**

4. **"Muhammad (PBUH) was a man of truth and fidelity", says Thomas Carlyle, "true in what he said, in what he spoke, in what he thought;**

he always meant something; a man rather taciturn in speech, silent when there was nothing to be said but pertinent, wise, sincere when he did speak, always throwing light on the matter".

5. **"His intellectual qualities, "says Washington Irving, "were undoubtedly of an extraordinary kind. He had aquick apprehension, a retentive memory, a vivid imagination and an inventive genius. His military triumphs awakened no pride nor vainglory as they would have done had they been effected for selfish purposes. The time of his greatest power he maintained the same simplicity of manners and appearance as in the days of his adversity. So, far from affecting a regal state, he was displeased if on entering a room any unusual testimonial of respect was shown to him. If he aimed at universal domination it was the dominion of the faith: as to the temporal rule which grew up in his hands, he used it without ostentation, so he took no step to perpetuate it in his family.'**

6. **In hi sHistoire de laTurqui, Lamertine observes: "Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of national dogmas, of acult without images; the founder of terrestrial Empires, that is Muhammad(PBUH). As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?"**

7. **"It is impossible," says Mrs Annie Besant, "for anyone who studies the life and character of the greatProphet of Arabia who knows how he taught and how he livedto feelanything but reverencefor that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to you, yet I re-read**

them as a new wayof admiration, a new sense of reverence for the mighty Arabian leader."

8. **The famous English writer and literary critic Dr Johnson says: "His purely historical character, his simple humanity, claiming to be a man among men, his intense realism, avoiding all mystical remoteness; the thoroughly democratic and universal form under which his idea of the divine monarchy led him to conceive the relations of men, the force of his ethical appeal all affiliate**

9. **Muhammad (PBUH)with the modem world". The celebrated English writer Robert Briffault pays rich tributes to the teachings of the Holy Prophet of Islam, when he says: "The ideas of freedom for all human beings, of human brotherhood, of the equality of all men before the law of democratic government, by consultation and universal suffrage, the ideas that inspired the French Revolution and the Declaration of Rights, that guided the framing of the American Constitution and inflamed the struggle for independence in the Latin-American countries were not inventions of the West. They find their ultimate inspiration and source in the Holy Quran, They are the quintessence of what the intelligentsia of medieval Europe acquired from Islam over a period of centuries through the various societies that developed in Europe in the wake of theCrusades in imitation ofthe brotherhood associations of Islam. It is highly probable that but for the Arabs modern European civilization would never have arisen at an, it is absolutely certain that but for them it would never have assumed that character which has enabled it to transcend all previous phases of evolution."[11]**

- **Dealing with slaves of Occupied Land[59]:**

It was a part of his guidance to free the slaves of the polytheists if theywent out to the Muslims and embraced Islam.It was also a part of his guidance that when a person embraced Islam and he had something in his possession, it belonged to him and he did not return to the Muslims their personal property which had been taken by the disbelievers when they embraced Islam.

- **Dealing with Anti -Islamic Elements and Oath Breaking Nations[60]:**

And it has been confirmed from him that he distributed the land of Quraizah and An-Nadeer andhalf of Khaibar between the recipients of the war booty and he set asidehalf of Khaibar for those who came there, such as arrivals from afar,unexpected matters and the problems or disasters affecting the Muslims,but he did not divide Makkah.

- **Why the Meccan Land was not distributed?:**

some scholars said that this was because itis the House of Pilgrimage Rites and so it is an endowment from Allah toHis slaves. Others said that the Imam has the choice of whether todistribute the land or to endow it, based upon the action of the Prophet

and they said that the land is not included in the war booty, the distribution of which is commanded, because Allah has not permitted itfor

[59] مقبوضہ علاقے و مفتوح علاقے
[60] وعدہ خلاف اقوام

anyone except this nation (i.e. the Muslims), but He has made permissible for them the homes and the lands of the disbelievers.

- **Issue Of Land Distribution in conquered Land:**

- ✓ **Narrated by Al-Bukahri[61]and Abu waliId, on the authority of Salamah[62] :according to the Words of Him, Most High:**

"Thus [We turned them (Pharaoh's people) out] and Wecaused the Children of Israel to inherit them."[63]

And the Prophet M sometimes distributed land and sometimes he did not and Umar did not distribute it, instead he placed a permanent land tax upon it, which he paid to the (Muslim)combatants (who had fought to conquer it).

This is the meaning of endowment (Waqf)[64], not the kind of endowment whose ownershipmay not be transferred; indeed, it is permissible to sell it as practiced by the (Muslim) people. And the scholars in absolute agreement that it may be inherited; Ahmad declared that it is permissible to make it a dowry, whereas it is not permissible to sell Waqf due to the fact that it invalidates the right of those upon whom it is endowed. And the right of the fighters is in the tax on the land, so it is not invalidated by selling the land. Similar to this is the selling of a slave who has entered into a written agreement to purchase his freedom (Mukatab[65]) because the means for obtaining his freedom has already been agreed upon in the contract and so he is transferred to the purchaser as a Mukatab, just as he was with the seller.[12]

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[61] بخاری
[62] سلامہ
[63] Ash-Shu'arai:59
[64] وقف
[65] مکاتب

Prophet guidance for tax collection:

1. **Narrated Rafi' ibn Khadij:**

   I heard the Apostle of Allah (peace_be_upon_him) say: The official who collects sadaqah (zakat) in a just manner is like him who fights in Allah's path till he returns home. [66]

2. **Narrated Uqbah ibn Amir:**

I heard the Apostle of Allah (peace_be_upon_him) as saying: One who wrongfully takes an extra tax (sahib maks) will not enter Paradise. [67]

3. **Narrated Al-Mustawrid ibn Shaddad:**

   Al-Mustawrid heard the Prophet (peace_be_upon_him) say: He who acts as an employee for us must get a wife; if he has not a servant, he must get one, and if he has not a dwelling, he must get one. He said that AbuBakr reported: I was told that the Prophet (peace_be_upon_him) said: He who takes anything else he is unfaithful or thief. [68]

4. **Narrated AbuMas'ud al-Ansari**[69]**:**

   The Prophet (peace_be_upon_him) appointed me to collect sadaqah and then said: Go, Abu Mas'ud, I should not find you on the Day of Judgment carrying a camel of sadaqah on your back, which rumbles, the one you

[66] Abu-Daud:Book 19, Number 2930:
[67] Abu-Daud: Book 19, Number 2931:

[68] Abu-Daud: Book 19, Number 2939.
[69] ابو مسعود انصاریؓ

have taken by unfaithful dealing in sadaqah. He said: If it is so, I will not go. He said: Then I do not force you. [70]

➢ **Guidance for rulers:**

1. **Narrated Aisha, Ummul Mu'minin:**

The Apostle of Allah (peace_be_upon_him) said: When Allah has a good purpose for a ruler, He appoints for him a sincere minister who reminds him if he forgets and helps him if he remembers; but when Allah has a different purpose from that for him. He appoints for him an evil minister who does not remind him if he forgets and does not help him if he remembers. [71]

2. **Narrated Al-Miqdam ibn Ma'dikarib**[72]**:**

The Apostle of Allah (peace_be_upon_him) struck him on his shoulders and then said: You will attain success, Qudaym if you die without having been a ruler, a secretary, or a chief. [73]

➢ **How he used to help defaulters and dependent;**

- **Narrated Jabir ibn Abdullah**[74]**:**

The Prophet (peace_be_upon_him) said: I am nearer to the believers than themselves, so if anyone leaves the property, it goes to his heirs,

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[70] Abu-Daud:Book 19, Number 2941.
[71] Abu-Daud:Book 19, Number 2926.
[72] مقدام بن ابی معدی کرب
[73] Abu-Daud :Book 19, Number 2927.
[74] جابر بن عبداللہ

and if anyone leaves debt and dependants, let the matter come to me and I shall be responsible. [75]

- **Regarding His g Guidance in Peace and inTreaties, Treatment Accorded to MessengersFrom the Disbelievers, Taking the Jizyah[76],Treatment of the People of the Scripture and agreement:**

1. **Narrated by Al-Bukhari and Muslim on the authority of Abu Hurairah :and by Ahmad on the authority of'Ali- Ibn- Abi -Talib'S:**

- **It has been authentically reported from the Prophet that he said:**

"The protection granted by the Muslims is one and must berespected by the humblest of them. He who violated thecovenant with a Muslim, there is upon him the curse of Allah,the angels and all of themankind. Neither an obligatory act nor a the super rogatory act would be accepted from him as re-compenseon the Day of Resurrection."

2. **Narrated by At-Tirmidhi, Abu Dawud and Ahmad[77]:**

"When one has a covenant with people he must not loosen orstrengthen it till its term comes to an end or he brings it to an endin agreement with them (to make both the parties equal)."

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[75] Abu-Daud:Book 19, Number 2948.
[76] جزیہ
[77] ترمذی،ابو داود اور احمد

3. **Narrated by Abu Dawud and Ahmad, on the authority of Abu Rafi':**

✓ **Abu Rafi' [78]said:**

"Quraish[79] sent me to him and Islam entered my heart and I said: "Oh,Messenger of Allah! I will not return." But he said:

"I will not break an agreement and I will not detain an emissary; go back to them, then if there is still in your heart that which is there now, you may return."
Abu Dawud said: "This took place during the time when it was a condition (of the treaty between the Muslims and the polytheists) thatif any of them came to him, he would return him to them. But as for today, this would not be right." And in the words of the Prophet:"I will not detain an emissary.".

➢ **Where did prophet use to spend earning from Fadak and Khyber? :**

1. **Narrated Umar ibn al-Khattab:**

Malik ibn Aws al-Hadthan said: One of the arguments put forward by Umar was that he said that the Apostle of Allah (peace_be_upon_him) received three things exclusively to himself: Banu an-Nadir, Khaybar and Fadak. The Banu an-Nadir property was kept wholly for his emergent needs, Fadak for travellers and Khaybar was divided by the Apostle of Allah (peace_be_upon_him) into three sections: two for Muslims, and one

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[78] ابو رافعؓ
[79] قریش

as a contribution to his family. If anything remained after making the contribution of his family, he divided it among the poor Emigrants. [80]

2. **Narrated Aisha, UmmulMu'minin**[81]**:**

Fatimah[82] **was demanding (the property of) sadaqah of the Apostle of Allah (peace_be_upon_him) at Medina and Fadak, and what remained from the fifth of Khaybar. Aisha quoted AbuBakr as saying: The Apostle of Allah (peace_be_upon_him) said: We are not inherited; whatever we leave is sadaqah. The family of Muhammad will eat from this property, that is, from the property of Allah. They will not take more then their sustenance.** [83]

[80] Abu-Daud :Book 19, Number 2961.
[81] ام المومنين عايشہ
[82] سيده فاطمہ
[83] Abu -Daud :Book 19, Number 2963.

Some Glimpses from Prophet last sermon[84]:

"I order you to fear Allāh" – comprehensive words that are appropriate for every time and place; appropriate for males and females, for the rich and the poor, for those who are white and those who are black; appropriate for both the shepherd and the flock. With those words – "I order you to fear Allāh" – the individual, the community, and the entire Nation can achieve success, but only if they act in accordance with its implications.

"Fear Allāh, and you must listen and obey [those in authority], even if an Ethiopian slave is made leader over you." This is similar to his saying,

اسمعوا وأطيعوا وإن استُعمِل عليكم عبدٌ حبشيّ كأنّ رأسه زبيبة.

"Listen and obey, even if an Ethiopian slave, whose head is like a raisin, is made to govern you."[7]

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And in another hadith,

من رأى من أميره شيئاً يكرهه فلْيصبر، فإنّه ليس أحد يُفارق الجماعة شبراً فيموت، إلاّ مات ميتة جاهلية.

"Whoever sees from his leader something that he dislikes, then let him be patient, for anyone who parts from the *Jama'ah* (congregation) by the span of a hand and then dies, dies the death of ignorance."[8]

86

"Verily, your blood and your wealth are

[84] خطبه حجته الوداع
[85] Bukhari:7142.
[86] Bukhari: 7143.

sacred upon you, like the sacredness of this day, of this month, and of this city. Verily, all of the practices of the pre-Islamic days of ignorance are under my feet and shall be forsaken henceforward. Any blood revenge from the pre-Islamic days of ignorance is now remitted, and the first blood revenge that I will remit is the blood of Ibn Rabee'ah ibn Al-Haarith, who was being nursed among the Banu Sa'd tribe, and was then killed by the Hudhail tribe. And all usury from the pre-Islamic days of ignorance is now remitted, and I will begin by remitting our usury (not his personally, of course, but that which was owed to one of his relatives): all of the usury that is owed to Al-'Abbaas ibn 'Abdul-Muttalib; it is indeed all cancelled. And fear Allah regarding women, for you indeed took them (to be your wives) by the security of Allah, and you have made lawful their private parts by the Word of Allah. One of the rights you have over them is that they may not admit anyone into your homes that you dislike; if they do that, you may strike them, but not severely. And one of their rights over you is that you provide their provision and clothing based on *Al-Ma'roof* (i.e., based on what is customary for someone among you to spend, given his level of wealth and the norms of society). And I have left among you something which, if you cling to it, will have this effect on you: You will not go astray. And that something is the Book of Allah. And you will be asked about me; what then will you say (about me)?"

The Companions ﷺ said, "We will bear witness that you have indeed conveyed, fulfilled your duty, and sincerely advised us." Raising his finger to the sky and then moving it towards the people – doing this back and forth – he ﷺ said, "O Allah, bear witness. O Allah, bear witness. O Allah, bear witness.[87]

[87] Muslim :1218. (Dr:Ali Muhammad Salabi:Noble life of Prophet (PBUH)vol:1.pp:1947.).

Caliph Abu baker [88](ra):

✓ **Abu baker guidance to Khalid bin walid(ra):**

Hazrat Abu Bakr and Hazrat Ali were distinguished for their eloquenceamong the Muslims. Once he advisedHazrat Khalid bin Walid: "Try to runaway from greatness and greatness will follow you. Seek death and life will be conferred on you."

➢ **His Instructions to Army:**

✓ **He had issued instructions to his army which, according to Ibn- Athir,**

Formed the moral code that guided the conduct of the soldiers of Islam. This should serve as a model for thewar-ravaged world. He instructed his forces: "Don't commit misappropriations; don't deceive anybody; don't disobey your chief; don't mutilate human bodies; don't kill old men, women or children; don't cut fruit trees or bum them; don't slaughter animals except for food; don't molest Christian priests and don't forget God for His blessings that you have enjoyed." It was obligatory on the armed forces to maintain a high standard of morality evenduring the campaignsand to showdue respect to human, animal and plant life. Any deviation from these principleswas severelydealt with.[89]

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[88] حضرت ابو بکر صدیق

[89] Abu-Yusuf:kitabulkhiraj.

- **First six Month Of Assuming post of Caliphs:**

He did not abandon his ancestral occupation when he was elected as Caliph and for about sixmonths carried cloth sheets on his shoulders forselling in the markets of Medina. However, his official duties did not leave him much time for his private work, hence he was advised to accept somemaintenance allowance. The Assembly of theMuslims fixed a monthly stipend which enabled him to pass the life ofan ordinary citizen. He had to deposit hisold clothesfor replacement by new ones from theBaitul Mal (Public Treasury).

- **Milking the Goats of neighbors During his caliphate:**

Before his assumption of the exalted office of Caliph, he used to milk the goats of his locality. Once while passing through a street of Medina, he heard a girl's remark's, "Now he has become the Caliph, hence he would not milk our goats." He replied instantly, "No, my daughter, I shall certainly milk the goats as usual. I hope thai by the grace of God, my position will not alter my routine." He had greataffection for children who usedto embrace him and call him 'Baba' (Father).

- **To Look after old -blind and destitute women:**

An old destitute woman lived on the outskirts of Medina. Hazrat Umar visited her occasionally to handle her household chores. But whenever he went there, he was told that someone elsehad preceded him in that service. Once he visitedher house in the early hours ofthe morning and hid in a corner to watch the mysterious personwho arrivedat the usual time. He was surprised to see that he was none other than the Caliph himself.

- **Caliph and Bait- Ul -Mall[90]:**

Hazrat Abu Bakr was extremely scrupulous in drawinghis stipend from the Baitul Mal. He charged only as much as would suffice for the barest necessities of an ordinary life. One day his wife asked for sweets, but he had no spare funds for that. She saved a few dirhams in afortnight and gaveit to him to get sweets for her. Forthrightly he gaveher to understand thather savingshad established that he was drawing stipend in excess of their requirements. Hence he refunded the amountto theBaitul Mal and reduced his stipend for the future.

- **Simplicity and Self service:**

He delighted in doing alI his work with his own hands, and never tolerated anyone to share his domestic works. Even if the reinsof the camel happened to drop from his hand, he would never ask anyone to hold it for him. He would rather come down and pick it up himself.

He was a man of exceptionally simple habits. A richly dressed prince of Yemen, who arrived in Medina found him putting on only two brown sheets of cloth-one wrapped round his waist and the other covered the rest of his body. He was so much touchedwith the simplicityof the Caliph that he, too, discarded his gorgeous dress. He said, "Under the influence of Islam, I get no pleasure in such artificialities."

- **What the standard He left for his successors? :**

On his death bed he enquired from the person incharge of BaitulMal about the amount he had drawn from theBaitul Mal as his stipends. He was informed that he had drawn, 6,000 dirhams (roughly 1,500 rupees) during his two and

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[90] بيت المال

ahalf years of Caliphate. He instructed that a particular plot of land ownedby him should he disposedof and the entire proceedsberefunded to theBaitul Mal. His dying wish was duly complied with. He had been a camel and a piece of cloth worth Re. 1/4/- for his private use, which he ordered to be returned to the new Caliph after his death.

When these articles were brought in the presence of Hazrat Umar, the new Caliph, he burst into tears and said :

"Abu Bakr, You have made the task of your successor extremely difficult." Just on the eve of his death heenquired from his daughter Hazrat Aisha, the numberof the pieces of cloth used as a shroud of the Prophet.

She replied, "Three". Thereupon he saidthat the two sheets which were on his body should be washed and used for the. purpose and the third onemight be purchased. With tears in her eyes, she said that she was not so poor as to ill-afford a shroud for her father. The Caliph replied that the new cloth could be used more profit- ably for the living than for the dead.[13]

- **<u>The Economic Policy Of Abu baker:</u>**

The first khalifah after thProphet s.a.w Abu Bakr. The policy of Abu Bakr in its efforts to improve the welfare of Muslims, He implement economic policies as it has been applied by the Prophet. He was very concerned about the accuracy of the calculation ofZakāh so that no excess or deficiency payments.

In distributing Bait al Māl, Abu Bakr applied the principles of equality, giving the same amount to all the companions, do not differentiate between them, the servant and the free people, between men and women. According to the terms of the primacy of faith, Allah s .w.t will give a reward, while the necessities of life issues, the principle of equality is better than the principle of primacy.

Thus, during the reign of Abu Bakr, the property of Bait al Māl never accumulate in a long period of timebecause it is directly distributed. All people are given an equal share of national income. Even if state revenues increase, people get the same benefits and no one is left in poverty. The policy implications for the increase in aggregate demand and aggregate supply, which in turn will raise the total national income, in addition, to minimize the gap between the rich and poor.

This situation illustrates Abu Bakr always keep the ummah property stored in the Bait al Māl. Abu Bakr told me that I have no right to take my share of Bait al-Mal at all, which is also a testament to the Muslims after him, he is a leader who is very careful inspending money wisely-wise with the ummah. Abu Bakr governmental source of funds is from the 1/5 Ghanimah stored in Bait al Māl added with Sadaqah sources, in carrying out its economic policies he always puts basic maslahah and justice. [14]

- **Caliphs motivating people to scrutinize Him :**

Abu Bakr ﷺ said, "If I do well, then obey me. And if wrongly, then correct me."[91]

- **Stressing Over Principle Of Justice and Equality[92] :**

Abu Bakr ﷺ said, "The weak among you is deemed strong by me, until I return to them that which is rightfully theirs, *In Sha Allah* (Allah Willing). And the strong among you is deemed weak by me, until I take from them what is rightfully (someone else's), *In Sha Allah.*"

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[91] *Al-Bidaayah Wan-Nihaayah* (6/305).
[92] انصف و نصفت
[93] *Ibid.*

Caliph Umar bin Khattab(a)[94]:

Next is the policy Umar ibn Khattāb which lasted for ten years, He lot to expand Islamic territory includes the Arabian Peninsula, Palestinians, Syrians, most of Persia, and Egypt.

Umar also sacrifices for the ummah, even the situation himself and his family are no different from the poor in general. Before his death, when there is no longer property to make ends meet he had to borrow money to Bait al Māl, not asked. Umar as personal is very fair in distributing property to the community, there is no strong gets a lot of small parts and got a bit part, all shared equally. Amongst Umar policy:

a. Umar is maintaining the ummah property, he does not to increase the property for himself. He took on the government economic policy to attract property from the rich to share with the poor.

b. Along with the expansion of the Islamic empire during the reign of Umar, state revenue has increased very significantly. This case, requires special attention to manage it in order to be utilized properly, effectively, and efficiently. Umar took the decision not to spend Bait al Māl treasure at once, but gradually removed as needed there, including even provided as a reserve fund.

c. To distribute Bait al Māl, Umar established several departments: First, the Military Services Department serves to distribute funds to people involved in the war. Department of Justice and the Executive are responsible for payment of the salaries of judges and executive officials. Ministry of Education and Youth of

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[94] امیر المومنین عمر بن خطابؓ

Islam, which distributes funds for Islamic preachers. Department of Social Security that serves to distribute funds to all poor and people who suffer.

d. Umar applying horses, rubber, and honey as an object of charity because, in his time, all three things are commonly traded, even on a large scale so as to bring benefits to the seller.[15]

- **The Spoils of war[95] for the betterment of Peoples :**

1. **Narrated Umar ibn al-Khattab:**

Malik ibn Aws ibn al-Hadthan said: One day Umar ibn al-Khattab mentioned the spoils of war and said: I am not more entitled to this spoil of war than you; and none of us is more entitled to it than another, except that we occupy our positions fixed by the Book of Allah, Who is Great and Glorious, and the division made by the Apostle of Allah (peace_be_upon_him), people being arranged according to their precedence in accepting Islam, the hardship they have endured their having children and their need. [96]

2. **Narrated Umar ibn al-Khattab:**

A son of Adi ibn Adi al-Kindi said that Umar ibn AbdulAziz wrote (to his governors): If anyone asks about the places where spoils (fay') should be spent, that should be done in accordance with the decision made by Umar ibn al-Khattab (Allah be pleased with him). The believers considered him to be just,

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[95] مال و غنیمت

[96] Abu-Daud:Book 19, Number 2944.

according to the saying of the Prophet (peace_be_upon_him): Allah has placed truth upon Umar's tongue and heart.

He fixed stipends for Muslims and provided protection for the people of other religions by levying jizyah (poll-tax) on them, deducting no fifth from it, nor taking it as booty.

- **Few Public works[97] During His caliphate :**

Ibn Saad said:

1. **Umar appointed a meal (flour) house and put flour in it, parched barley meal, dates, raisins and necessities, in order to help the traveller whose journey was interrupted (through need or other causes),.**
2. **he established between Makkah and Madinah on the road that which would be useful to travellers whose journeys were interrupted.**
3. **He demolished the Mosque of the prophet, added to it, expanded it and floored it with pebbles.**
4. **He was the one who evicted the Jews from the Hijaz (and sent them) to Syria,**
5. **he evicted the people of Najran (and sent them) to Kufa.**
6. **He was the one who moved the Station of Ibrahim back (from the Kasbah) to where it is today, and it used to be adjoining the House. [16]**

As we see that shariah based welfare state relies on divine laws and shariah for utilizing a system of values that may be understood after reading following review over values of good and sin.

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[97] عوامی خدمات

✓ **As Sharifah and Asmak Noted that :**

If the concept of effective governance cannot be separated from various sets of good values, we can see that in Islam, every human practice must be compliant with good values. Without good values, such practices, no matter how mighty they are, are not countable as a good deed in the Eye of The Almighty.

This good value[98], known as Akhlaq[99], is part of the Shariah[100] and, therefore, is also part and parcel of the practice of al-siasah al-shar`iyyah. [101] Indeed, with Akhlaq, not only does the practice of government meet its standard but it will also gain reward fromAllah the Almighty. The reward[102] can be given in various forms depending on Allah's will. Among the rewards is the blessing of life, the blessing of possessions such as age, health, family, job position and property and the most priceless is Paradise ('Ahmad Ibrahim 'Abu Sin, 1981). This can be read in Allah's verse:

"And whoever does good deeds, whether male or female and he (or she) is a believer – these will enter the Garden, and they will not be dealt with a whit unjustly." [al Nisa' (4): 124]

In contrast, bad or unfair governance in Islam is not judged based on a public complaint or non -compliance with the specified indicators per se but also when it is not in compliance with the standard of Shariah and

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[98] نیک اعمال و اقدار
[99] اخلاق
[100] شریعہ
[101] سیاست الشریعہ
[102] ثواب

principles of al-siyasah al-Shar`iyyah. It is, therefore, considered as sinful.

In Islam, there will be no such thing as one `lives up to one's own deeply held values' because it has its standards and principles to be followed. In fact, one must check one's progress not only against one's own ideals but against the ideals and behaviour of the ethical community and Islamic teachings. Only in this way can an ethical culture be formed and formulated in governing. Allah Said to the effect:

`But seek, with the (wealth) which God has bestowed on thee, the Home of the Hereafter, not forget thyportion in this world: but do thou good, as God has been to thee, and seek not (occasions for) mischief in'. [al-Qasas: 77].[17]

In governing effectively based on public interest, his rulership underlined several conditions in the selection and appointment of civil servants: first, they must possess good characteristics including being a pious, capable and trustworthy person; second, the one selected will be appointed temporarily for two or three months to undergo a testing period before joining the government permanently.

A testing period is to evaluate the person's behaviour and competency and before the appointment is made, caliph ` Umar usually consulted his advisory council. This institution and practice is known as al-Shura; third, the promoted state officials will be paid a high salary. This high salary policy was initiated to pay for their honesty and ensure that there was no reason for them to take bribery. These merit-based recruitment and promotion, career growth policies and incentives are crucial toretain the better performers within the civil service.

Indeed this was one of themechanisms to curb malpractice and corruption, which undermined the practice of effective governance. Civil servants need to be adequately paid if they are to maintain the probity, professionalism and integrity that should be required of the public service.

- **Grant and Allowances[103] During His Age for the people OF Caliphate:**

✓ **Imam Abu Yusuf, in his book Kitab-ul-Kharaj, gives a detailed account of grants and allowances given byCaliph Umar to various classes of persons. He states :**

"When God extended the conquests during the Caliphate of *Umar*, and the Persians and the Romans were defeated, he called, the Advisory Council of the companions of the Holy Prophet and said, "I have decided to keep wealth in *Bait-ul-Mal* (the state treasury), for it will be useful for paying annual grants to the people, I want to know your opinion. The companions replied, "Do as you think proper for the hand of God is with you". Then *Umar* fixed grants for various categories of people and called for the preparation of registers to make the necessary entries therein. Then *Umar* enquired whose names should be written first in the register. *Abdur Rahman bin Auf* replied, "Start with your own name". *Umar* said, "By God ! I can do this but I will start with *Banu Hashim*, the family of the Holy Prophet".

Further elaborating this system of grants and allowances, Abu Yusaf writes that *Zaid* reported from his father who heard *Umar bin Khattab* saying that : "I swear by God without Whom there is no god, that there is not a single individual who has not got a right in this wealth (received from people) even though in practice he may get it or not. And no individual has more right in it than any other except a slave. My position in this respect is like anyone of you, and our grades will be determined in the light of the Book of God and association with the Holy Prophet. All the trials through which a person has gone and the lead he has taken in accepting Islam will be taken into account. By God ! If I live even a shepherd in the hills of *Sana* will get his share from this wealth at his own place."

"He fixed an allowance of 5,000 dirhams per annum for any one who had fought in the battle of *Badr*, and for all others whose Islam was of the same degree as those who had fought at *Badr*, *e.g.*, who had migrated to Abyssinia, or fought at the battle of *Uhad* were given 4,000 dirhams per annum; children of those who had fought at *Badr* received 1,000 *dirhams*, but *Hassan* and *Hussain* for their relation with the Holy Prophet received the same amount of allowance as their fathers, i.e., 5,000 *dirhams* each. Every one who had migrated before the conquest of Mecca was given an annual allowance of 3,000 *dirhams*; and those who embraced Islam at the conquest of Mecca were given 2,000 *dirhams* each and young children of *Muhajirin* and *Ansar* also received the same amount of allowance".

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[103] عطیات و وظایف

"In the determination of allowances for common people, he took into account their position, knowledge of the Holy Quran and struggle in the Way of Gad (*Jehad*). All others were placed on equal footing; grants of 2,100, 1,000, 900, 500 and 300 dirhams were fixed for the people of Yemen but no one received less than 300 *dirhams* per annum. *Umar* also said that if more wealth was received, he would increase the allowances and fixed 4,000 dirhams for everyone, 1,000 for his journey, 1,000 for arms, 1,000 for his family expenses and 1,000 for his horse or pony".

Every *Muhajir* on the average was paid 5,000 *dirhams*, every *Ansar* 3000 dirhams and wives of the Holy Prophet at the rate of 12,000 dirhams each per annum. But Umar did not always follow very strictly the rules which he had laid down in determining the allowances. In certain cases it was not considered essential to follow those rules and some individuals were given higher allowances than other people of the same status. *Umar Ibn Abi Salma*, who was the son of *Ummul Mumineen, Um-e-Salma*, was given 4,000 *dirhams*. When *Muhammad bin Abdullah Ibn Jahsh* objected, *Umar* replied that he was giving him more because of the place in which he was held by the Holy Prophet, and the one who was objecting should bring a mother like *Um-e-Salma* and then he would accept it. He also fixed 4000 dirhams for *Ussama bin Zaid*, at this *Abdullah bin Umar* said that he had fixed 3000 *dirhams* for him and 4,000 dirhams for *Ussama*, even though he had fought in many battles in which *Ussama* could not participate. *Umar* replied that he had given him more for he was dearer to the Holy Prophet than him and his father was also dearer to him than his father.

Umar fixed 1,000 *dirhams* for *Asma bint Umais*, wife of *Abu Bakr*, *Um-e-Kulsum bint Uqbah* and the mother of *Abdullah bin Masuad."*

The Islamic state under Umar also supported the poor and needy from its non-Muslim citizens in providing their basic needs and remitted their taxes like Jizyah, We have already mentioned how caliph Umar remitted Jizyah and gave financial assistance to a blind old non-Muslim whom he found begging. The great caliph by exercise of Ijtihad, included poor non-Muslims among the 'Masakin' who are entitled to Sadaqat as prescribed in verse 60 of chapter 9 of the Holy Qur'an. He thereafter issued a standing order to the concerned departments to provide regular allowances out of Bait-ul-Mal to those non-Muslim citizens who were needy and destitutes. Collection of Jizyah from such persons was also strictly forbidden.

Besides providing the above mentioned grants and allowances, Umar made it sure that no one was left hungry, naked or shelterless in the Islamic state. He made necessary arrangements that every needy, invalid, sick, old, orphan, widow, and unemployed was provided adequate subsistence from the Bait-ul-Mal. Allowances for new-born babies were fixed and families of the Mujahideen (Muslim warriors) were properly looked after. Travellers were assisted, they were provided free food and lodging and guest houses were built for them at various places.

- **Umar (RA) Addressed People and Delivered a Policy Statement :**

- ✓ **At-Tabari narrated that Sayyidina 'Umar Ibn al-Khattab gave a speech to the public on one day and said :**

"O my comrades, in the name of Allah, I did not send a representative or a governor to hurt you all. Not also to confiscate your property. But they are sent to you to teach you about Islam and al-Sunnah. Those who do things besides this, please forward the complaints to me. In the name of Allah, I will take serious action to thosewho deviate from that.

Suddenly stand up 'Amr al-'As and say 'O AmirulMukminin, are you going to take an action to those who carried out nation's affairs and give out services to the citizen? 'Yes' said Sayyidina 'Umar, "Why not?" Whereas I witnessed Rasulullah also doing so by myself. Then Sayyidina 'Umar said to 'Amr al-'As "What fears the citizen most are a cruel leader and abrutal king.

Then he advises his officers "Remember! Don't you ever hurt theMuslims. If you do so, it means that you have insulted them. Do n't leave your army too far and too long from their families because it can lead to a defamation to them and also don't you ever obstruct their rights because this will make them opposed".[19]

➢ The Famine and Plague[104] and Umar's Efforts:

Hijaz in Northern Arabia and Syria were both faced with severe famine and drought in the years 17-18 H. Umar took steps to send supplies of food from Egypt, which had partly been conquered by Amr ibn al As. He despatched three large vessels loaded with grain to Madinah. Upon arrival the cargo was unloaded in Umar's presence and he personally distributed the grain among the needy. During the famine he refused all delicacies, saying, when urged to take care of his health: "If I do not taste suffering, how will I feel the suffering of others." The famine grew intolerable and Umar prayed, to God at a large gathering of Muslims. Before the prayers had been concluded relief came and the rains began.

At the same time, a plague ravaged the greater part of Iraq, Syria and Egypt it wrought devastation not only to the peoples of those countries, but also to the Muslim armies. When its grip subsided, Umar went to Syria to ascertain the loss it had caused, among those who had perished in the plague were three notable figures, Abu Ubaidah, Mu'adh ibn Jabal and Yazid ibn Abu Sufyan. Umar appointed Mu'awiyah ibn Abi Sufyan as Governor of Damascus to replace his brother Yazid, who had passed away.

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➢ Accountability[105]:

Hazrat Muhammad bin Muslamah Ansari[106], a person of unquestionable integrity was appointed as the roving investigator, who visited different countries and enquired into public complaints. Once acomplaint was lodgedwith theCaliph that Hazrat Saad bin Abi Waqas[107], Governor of Kufa, had constructed a palace there. He at once despatched Muhammad Ansari who pulled down aportion of the palace which hindered the easy entry of the public. On another complaint, Saad was deposed from his post.

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[104] قحط و طاعون
[105] احتساب
[106] محمد بن مسملہؓ
[107] سعد بن ابی وقاصؓ

A report was receivedby the Caliph that Ayaz bin Ghanam, the Ami! (Governor) of Egypt had kept a gate-keeper for his house. Muhammad Ansari who was immediately sent to Egypt foundthe report to be correct and brought the Governor to Medina.

The Caliph humiliated him publicly. At times a commission was appointed by the Caliph to enquire into various charges. Such strict measures adopted by Hazrat Umar ensuredan efficient and idealadministration in his vast State. Even the officials working thousands of miles away from Medina could not dare to do anything against the interests of the peopleand the state.

None could ever contemplate incurring the displeasure of the iron Caliph. The fundamental difference between the administrations of the tyrants and his was that while the tyrants used rod for their own good, Umar used it for the good of the people.[21]

- **Dealing With Non-Muslims Citizens [108]:**

The greatness of Caliph Umar is visiblein his sympathetic treatment of hisnon-Muslim subjects. Before the advent of Islamthe rights of other racesin theRoman andPersian empires were worse than those of slaves. Even the Syrian Christians had no right over their lands, so much so that with the transferof their lands they were also transferred.

When Hazrat Umar conquered these countries, he returned the lands to their tillers who were mostly non-Muslims. He granted peace to the Christians of Elia who had surrendered. The peace terms run as follows: "This is the peace, granted by Umar, the slave of God, to the inhabitants of Elia. Non-Muslims will be allowed to stay-in their churches which will not be demolished. They will have full freedom of religion and will not be harmed in any way." According to Imam Sham, once a Muslim murdered a Christian.

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[108] غیر مسلم شہری

The matter was brought to the notice of the Caliph, who allowed the heirs of the Christian to avenge the murder and the Muslim was beheaded.

He consulted non-Muslims in State matters. Their voice carried much weight in the handling of affairs of special interest to them.

- ✓ **<u>The author of the Kitab alKharaj [109] writes that</u> :**

the last will of Hazrat Umar enjoined upon the Muslims to respect the assurances given to non-Muslims, and protect their lives and properties even at the risk of their own. The Caliph had been too indulgent to non-Muslims and even pardoned their treasons which no present-day civilized government could tolerate.

The non-Muslims were so much moved by these unusual sympathies of the Muslim conquerors that they sided with them in preference to their co-religionists. The Christians and Jews of Hems prayed for the return of Muslims. The Caliph, no doubt, imposed Jazia, a protection tax on the non- Muslims but such tax was not realised from those non-Muslimswho joined the Muslim army.

Hazrat Abu Ubaidah, the Commander-in-Chief of Muslim forces in Syria, returned the Jazia realised from the inhabitants of Hems when he had to withdraw his garrison from Hems due toemergency and therefore, he could not undertake the responsibility of their protection. The people of Jarome refused to pay theJazia on the ground of their having enlisted in the Muslim army. The Christian patriarch of Jerusalem was wonderstruck with the sense of justice displayed by the great Caliph when he refused to offer prayer in the Church of the Resurrection on the plea that his example would be followed by other Muslims thus amounting to the breach of the treaty.

Hazrat Umar possessed an exemplary character and practised himself what he preached. He was intrinsically conscientious; his motto had always been he

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[109] امام ابو یوسف:کتاب الخراج

service of his people. He never favoured his own pious and learned son Abdullah bin Umar[110]. In the fixation of monthly honorarium he gavepreference to those who were closeCompanions of the Prophet, otherwise he observed equality even between theQuraish and the slaves. When he fixed the salary of Usama bin laid higher than that of his son Abdullah, the latter complained, "Usama had never surpassed me in the service of Islam." The pious Caliph at once replied, "But he was closer and dearer to the Prophet." [22]

[110] عبدالله بن عمّر

Islamic Welfare During Uthman Bin Affan[111](ra) :

The Era of Uthman bin affan was the greatest era in term of material progress and prosperity each day some thing came from the conquered land to Medina he called the people and distribute those articles among the peoples. During his era Persian state was totally abolished all the rebels who revolted after Umar (ra) were forced to surrender. Islamic Navy was built Under Mawiya (ra) leadership and he defeated Romans in many sea wars. his last two years were disturbing in the term of underground conspiracies lead by Abdullah bin Saba.

Hazrat Usman rendered very valuable financial help to the new faith before and after his election as Caliph. He placed his entire resources at the disposal of the Prophet of Islam. His generosity knew no bounds. When he was elected to the high post of the Caliph, he did not take anything from theBaitul Mal (Public Treasury) and served the people even at the cost of his flourishing business.

- ✓ **Tabari, the celebrated historian of Islam, quotes as follows from an address of the Third Caliph :**

"When the reins of the Government were entrusted to me, I was the biggest owner of camels and goats in Arabia. Today I possess neither a goat nor a camel save two, which are meant for the pilgrimage. By God I have taxed no city beyond its capacity so that such a thing might be imputed to me. And whatever I have taken from the people I have spent on their own welfare.

Onlyfifth ofit comes to me (i.e., in Baitul Mal or in Public Treasury). Out of this, too, I consider nothing formy personal use. This is spent on the deserving people, not by me, but by theMuslims themselves, and not a farthing

[111] امیر المومنین عثمان بن عفآن

of public funds is misappropriated. I take nothing out of it, so that even what I eat out of my own earnings." His financial help was indeed invaluablefor the growth of a new organisation during the lifetime of the Prophet.

- **Social Welfare[112] :**

1. **New colonies, bridges, roads, mosques and guest houses were built andnew cities sprang up throughout the vast Islamic dominions.**
2. **The roads leading to Medina were fully equipped with caravan serais and other amenities of life for the travellers.**
3. **The Prophet's Mosque in Medina was enlarged and built of stones. Extensive arrangements for drinking water were made in Medina and other desert towns.**
4. **Farms for camel and horse breeding were opened on a large scale.**
5. **The Council of Consultation was maintained as before, which comprised of prominent Companions of the Prophet, who counselled the Caliph on all important matters.**

The Caliph, like his predecessors, was at all times accessible to the meanest of his subjects and the complaints against the highest authorities of the state were promptly attended to. The Third Caliph of Islam was particularly known for his integrity and simplicity, piety andmodesty of character. His character was above suspicion and none, not even his greatest enemies, ever doubted his sincerity. No doubt, certain people took advantage of his simplicity, but whatever he did he did with the best of intentions.[23]

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[112] رفاعِ عامہ

- **His expulsion from Madinah of those whom he saw doing evil or unsheathing their weapons:**

'Uthman would denounce those whom he saw committing evil or carrying weapons, and he would expel them fromMadimah. It was narrated thatSaim ibn 'Abdull* & said: 'If Uthrnh saw any of them committing evil or unsheathing a weapon, wielding a stick or anything more than that, openly, he would banish them.[113]

- **Justice ,equality and piousness :**

One of the aims of Islamic rule is to lay the foundations of thIslamic system which will establish a Muslim society. Among the most important of these foundations are justice and equality 'Uthman wrote to the people in the regions, saying: "Enjoin who is good and forbid what is evil. No believer should subject him to humiliation, for I will be with the weak against the strong slong as he has been wronged, inshallsh."'

His policy was based on justice in its most sublime form. He carried out the hadd punishment on the governor of Kufah, a Waleed ibn 'Uqbah (who was his brother through his mother) when witnesses testified that he had drunk alcohol, and hedismissed him from his post because of that. Even though the miscreants of kufa were involved in a conspiracy against him ,and these miscreants gave evidence and their men complained against him.

Uthman ordered Ali who was relative to both Uthman and aqba to cast flog over him .I discussed this issue in-depth in the main thesis.

And he agreed to appoint of Abu Moosa al-Ash'ari in his steadbecause the people of Kufah did not agree tohis appointment of Sa'eed ibn al-'Aasas the successor to al-Waleed.

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[113] TAreekh at-Tabari, 416/5.

It was also narrated thathe got angry with a servant of his one day and tweaked his ear until he hurt him. Then he could not sleep that night until after he had called hisservant to his room and told him to take revenge by tweaking his ear. The servant refused to obey at first, but 'Uthman insisted, so he obeyed.

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- **<u>Forgiveness[114]:</u>**

It was narrated from 'Imrin ibn 'Abd-Alla ibn Talhah that 'Uthman ibn 'Affan 4went out to prayFajr andhe entered through the door through which he usually entered, and another man pushed and shoved at the door. He said: See who it is. They looked and found that it was a man who had a dagger or sword with him.

'Uthman said to him: What is this? He said: I wanted to kill you. He said: Subhh All*, woe to you! Why do youwant to kill me? He said: Your governor wronged me in Yemen. He said: Why didn't you complain to me about your mistreatment? Then if I did not help you or settle the score for you, you could decide to kill me. He said to those who were around him: What do

you think? They said: 0 Ameer al-Mu'mineen, he is an enemy over whom Allgh has given you power. He said: He is a person who thought of a sin but Allah protected me from him. Bring me someone who will guarantee that you will not enter Madinah again so long as I am the ruler of the Muslims. So he brought a man of his own people who gave that guarantee, and he let him go. We see that his great forgiveness provided miscreants dare to kill him .

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[114] عفو و درگزر

'Uthman had strongfaith inAllah and was noble-hearted, with deep insight and patience, so he sacrificed himself to save the ummah. That is one of the greatest of his virtues in the eyes of the Muslims.

- ✓ **Ibn Taymiyah[115] said:**

It is well-known via tawstur that 'Uthman was a person who refrained the most from bloodshed, and he was the most patient of people with those who would tarnish his honor and who planned to shed his blood and kill him. They besieged him with the aim of killing him, and he knew that they wanted to kill him; the Muslims came to support him and advised him to fight, but he kept urging the people to refrain from fighting. He told those who would listen to him not to fight. It was said to him: Go to Makkah, but he said: I will not be one who causes the sanctuary to be violated. It was said to him: Go to Syria, but he said: I will not leave the land to which I migrated. It was said to him: Then fight them. He said: I will not be the first of the successors of Muhammad to confront his ummah by the sword. The patience that 'Uthman showed until he was killed was one of the greatest of hisvirtues in the eyes of the Muslims.[25]

- ✓ **Asceticism:**

report narrated by Imam Ahmad from Maymoon ibn Mihrh[116], who said:

Al-Hamadhi told me that he saw 'Uthman ibn 'Affan riding a mule with his slave Nail behind him when he was the caliph. He also narrated that al-Hamadhi said: I saw 'Uthman sleeping in the mosque, wrapped in a blanket with no one around him when he was the caliph.

And he narrated from Sharahbeel ibn Muslim that 'Uthman ibn 'Affan used to offer the people fine food, then he would go into his own house and eat vinegar and olive oil.[26]

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[115] امام ابن تیمیہؒ

[116] میمون ابن مہران

I don't have a sufficient time and space to define his qualities and generosities ,those need furher insight may see my main thesis .the era of Uthman was on the footstep of his predecessors and he followed their policies ,that's why his was most prosperous era of Muslim History.

Islamic State During the Time OF Ali bin Abi Talib[117] (ra):

Also during the reign of Ali ibn Abi Talib, Bait al Māl both at central and local levels, has been going well. Cooperation between the two run smoothly then Bait al Mal in surplus income. Bait al Māl in the distribution of wealth, Ali ibn Abi Talib to apply the principle of equality. He gives the same benefits to everyone regardless of social status or position.

These are among the examples using philanthropy functions for the economic welfare who had been adopted in early days of Islam.

- **Simplicity :**

He did not leave his simplicity behind when he became Caliph and ruler of the Islamic Empire. Once, a person named Abd Allah ibn Zarir, was invited to take a meal with him, the meal was very simple and Abd Allah asked: "O Leader of the Muslims, why do you not eat the meat of birds?' Ali replied: "The Caliphate has a right in Muslim Public property only to the extent of, what is sufficient for himself and his family."

- **Public Treasury[118] and his Piousness[119] :**

He never permitted his own family to take more from the Public Treasury than they deserved. When Amr ibn Salamah brought some fat and honey from Isphahan as Kharaj (land tax), Umm Kulthum, the daughter of Ali, took some from it. When Ali counted the barrels and found one of each to be missing, and was told Umm Kulthum, had taken them, he told his daughter to pay for the price of the honey and fat she had taken.

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[117] امیر المونین علی بن ابی طالبؑ
[118] قومی خزانہ
[119] تقوی

➢ His caring For Non-Muslim Citizens :

Once, a canal for irrigation belonging to non-Muslims was littered with rubbish. When he was made aware of this, Ali wrote to the officer in chief, Karzah ibn Ka'b Ansari: "The non-Muslims of your area have complained to me that one of their irrigation canals has been covered with rubbish. It is your duty to have it cleared. I swear by God that it is better for you, that the non-Muslims of your place, continue living happily rather than migrating elsewhere in difficulty." [27]

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The Development and Evolution of Islamic State: during the Era of Prophet Muhammad (PBUH)

By

Dr.Muhammad Ali

Keywords: Prophet(pbuh),state of Medina, Social contract, will for liberty, Science of biographies ,Islamic Politics.

Introduction:

It's an understood fact that each and every student and scholar of political science know regarding a social contract, and they also know the importance of subject matter .Three prominent western Thinkers are famous for the social contract ,here I am hinting towards Hobbes, Locke and Rousseau ,I don't feel necessary to define their theory to revise someone memory .

Social contract as I perceived is a contract in which peoples and groups of people agree to live under any government or person willingly over any particular piece of land through any pre-state contract .

In Islamic and Arabic literature word politics and contract is more deeper and enhance compare to English word Politics .As we know that the states of All three Above Mentioned Thinkers are utopian by Nature and are much far from reality .Plato, Augustine and Thomas More already told much regarding Utopian state Here I am going to discuss Development of Islamic State During the Era of Prophet Muhammad (PBUH) and here socio-political contract will be discussed in relation to the state of Medina.

The Major Purpose of This Paper is to define that Islamic State is not Utopian by Nature and She Used to Live in the History and we All know Those personalities and Their Efforts, their Administration or their Struggle for Practical Islam, who Founded that State During 622 CE to 632 CE, I will also try to highlight relation of religion with Islamic State of Medina from Authentic Resources according to Science of Biographies and Chains of Narrations.

So this state used to function in real term not in fictional term and worked so successfully that her golden and glorious age is referred with pride and that state was formed under the Charismatic and magnificent leadership of Prophet Muhammad (PBUH) As I perceived and worked on Found that State Of medina was evolved through Nine Stages to take her final Form During Muhammad (PBUH) Life Till 632 CE .And In Pre-State formation Phase (stage) prophet Muhammad (PBUH) First preached Among Masses and Then Trained And Nurtured His Followers (Asahab –A-Karam) Before Contract (Aqad)

The Stages Are Coming Below:

(1) Stage One: In this Stage Prophet Muhammad (PBUH) preached and after preaching process he Made pledges of Al-Aqabah with Ansar of Medina.

(2) Stage Two: is a post Al-Aqaba stage in which he migrated to Medina After getting Confirm pledges and verbal contract with Ansar`s of Medina for Islamic State.

(3) Stage three :this is a post migration and state formation stage in which Prophet Muhammad (PBUH) Made written Contract (Agreement) Between Muslim Emigrants (Muhàjireen) And Muslim Companions (Ansàr's)or with Jews of Medina in written form.

(4) Stage Four: during this stage, Medina was in Defensive mode against Internal and external antagonistic forces, during this period Prophet Muhammad (PBUH) issued many civil and criminal constitutional orders and injunctions as well as civic culture flourished in Medina.

(5) Stage Five: in this stage Muslim state recognized her selves from the makkàh infidels in the shape of Treaty of Al – Hudaybiàh.

(6) Stage six: is a stage of International relation and Diplomacy.

(7) Stage seven: is a stage of victory of the makkàh city.

(8) Stage Eight: a religion of Islam came in his final and ultimate shape.

(9) Stage Nine: whole Arab accepted the hegemony of Prophet Muhammad (PBUH).

Stage One:

In the first stage one realizes that emigrants of Makkah (Mecca) were present in Makkah and they were facing persecution by Qureshi Aristocracy and they were so harsh ,Atrocious and cruel in dealing with Muslims of Makkàh that Forced them to Migrate (Hijrah) twice to Abyssinia and Muslims migrated to Abyssinia where Najàshi (Negus) a ruler was tolerant and kind-hearted men ,and by Sea route it was near to Makkah .[1]

Insisting on the necessity of social reform, Muhammad (PBUH) advocated improving a lot of slaves, orphans, women, and the poor and replacing tribal loyalties with the fellowship of the Islamic faith. This egalitarian and reformist tendency quickly aroused the enmity of the rich and powerful merchants who dominated Mecca. They persecuted followers of Islam, and in 615 he ordered 83 families to take refuge in Ethiopia. When both his beloved wife Khadija and his uncle and protector Abu Talib died in 619, quresh Dealt more atrociously. After that tragedy, Muhammad (PBUH) visited a city of AṭṬā'if but there people maltreated prophet (PBUH) and that noble preaching episode was fruitless due to their nobles non-listening and arrogant attitude.[2]

Last three years of pre-migration period was busy in the sense that Muhammad (PBUH) focused over Hajis from Different tribes of Arabian Peninsula to preach and disseminate the message of

Islam Whilst the Prophet (PBUH) was passing among the tribes on the occasion of Hajj as was his custom every year to call them to Islam and to give up idol-worship, he was at Al-Aqabah where the Jamaràt are stoned, when he met a group from Al-Aws and Al-Khazraj (tribes from Medina). He called them to Islam and they became Muslims.

There were seven of them, who returned to Medina and told their people about their meeting with the Prophet and their conversion to Islam. The following year, in the twelfth year of his mission, twelve men of the Ansaar (Medinian Supporters of the Prophet) came during the Hajj season and met with the Prophet (pbuh) and swore allegiance to him. When they went back, the Prophet (pbuh) sent Mus'ab ibn 'Umayr with them to Medina, to teach the Muslims the Qur'an and Islam
after which Islam spread far and wide in Medina This Event is called the first Pledge of Al-Aqaba.[3]

In the next year, a group of Ansaar (helpers) came to Hajj and met with the Prophet (PBUH) in secret. There were seventy men's and two women's. They swore their loyalty to him and promised to support him and to defend him as they protected their own wives and children. Then they went back to Medina after he chose from among them twelve men to be leaders(Naqibs) of their people ,This meeting is very important in Islamic History Because in this meeting with Ansaar ,Muhammad (PBUH) Emerge As future Prophet King (Rusul -Al- Malook[2]) of Muslim State At Medina.

This event is called 2nd Pledge of Al-Aqaba, in that verbal face to face state Formation pledge Muhammad (PBUH) and His junior Uncle Abbas (RA) took part and this long pledging Meeting between both of parties has been recorded in Prophet Saying and Deeds (Ahadith) or in historical accounts[4].

I have traced a long list of narrators whose narrative accounts and their chain of narration makes this event Authentic in term of Ahadith validity and these narrations are either sound (Sahih[3]) or

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[2] رسل الملوک
[3] صحیح

fair (Hasan[4]) graded, I didn't pay heeds to narration that are weak (Dàif[5]) and Obscure (Mubhim[6]) by standard of narration .

The most authentic Narrations narrated by Jabir Bin Abdullah Ansari(ra),Abadaah Bin Thabit(ra),Abi Masood Ansari (ra),Kuab Bin Malik Ansari (ra), Arwah bin zubair (rh) etc and has been recorded byArwah bin Zubair, Khalifa Bin khayat,Musa Bin Aqba,Waqdi (dhaif), ibn Hitham,ibnsaàd, Tabari, Bukhari, Ahmed, Hakim, Bahqi, Abu yeala etc in their books and these narration are Fair By their Standard.[5]

We see here that prophet Muhammad Adopted a Successful Strategy for state formation first he preached to Meccan Peoples and Aristocracy, when he realized that Meccans Majority is not ready to embrace Unitarian Message of Islam, then Before Migration He Allowed Those Who wanted To practice Their Faith Independently at Relatively safe place so few families of Muslims Migrated to Abyssinia.

Then after Abu Talib and Khadija Deaths, and Non-Acceptance of Islam By Thà if[7] he focused over Hajj Seasons and here he became Successful while Preaching to Ansaars. Pledges of Al - Aqaba 's[8] Are Historic and Unique For not only Muslims but Also they Provide Much Substance to Modern Political Scientists, who have an interest in Historical Politico-Religio Contract in Contrast with Utopian's Social Contracts.

It also convinced us to think that One Ingredient that is missed for State Formation is Will for Liberty and Desire for Independent State.For Any Body Who Wanted to practice their Faith Collectively Where they live, here At Aqaba Both Parties show Their Will for Liberty and Agreed to Form a new state where second Party Of Pledge used to live.

So Prophet Muhammad (Pbuh) Not Only preached and Trained Emigrants of Mecca but Also He Appointed Twelve Leaders of Ansaars ,and He Also Sent Mus'ab ibn 'Umayr to Medina, to teach the Muslims about Qur'an and Islam. After which Islam spread far and wide in Medina. Mus'ab Trained, nurtured and prepared Ansaar's by Preaching so that when the prophet comes to medina Muslims of Medina are able to live Under the Rule of Prophet.

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[4] حسن
[5] ضعيف
[6] مبهم
[7] طايف
[8] العقبہ

Then First Ideological Islamic State in the Arabian Peninsula appeared , When Muhammad (PBUH) got News from Ansaars and Mus'aib that Medina Is waiting for Islamic Rule, here Muslims are prepared to live Under Muhammad Rule, He Allowed Muslims of Mecca to Migrate Medina And in Last he also Migrated Secretly with Abu Baker (RA).

> "According To Karen Armstrong: The Hijra Marks the Start of the Muslim Era, because it was at this point that Muhammad Was Able to put His Ideals Fully into Practice And Form The first Community (ummah) whose Social System and Spirituality embodied the teachings of The Quran." [6]
>
> Quran Also Cites Hijrah in Sura :Al-Hajj:
>
> "Permission is given unto those who fight because they have been wronged, And Allah is surely able to give them victory; Those who have been driven from their homes unjustly only because they said: Our Lord is Allah".(Al-Hajj.39-40)

Quraysh began to fear the Prophet (PBUH) for they realized that he was now strong enough to fight them and had been given leave to do so by Allah. They also knew that he now had the people of Yathrib to help and protect him. Seeing that the Muslims were leaving the city, they decided to kill the Prophet (PBUH), before he, too, left Mecca to join his followers in Yathrib[9]. In this way, they hoped to put an end to Islam once and for all.When Muhammad (path) and Abu Baker (ra) reached Medina a grand reception was paid by Ansaars of Medina to Muhammad (pbuh) on outskirts of Medina.[7]

Here Stage one end and Islamic State took the shape from pre-state formation to post state formation.

Stage Two and Post State Period

Stage Two is a Post Islamic Stage Period that Starts from Migration and End At Treaty OF Medina (Al-Mithaq- e -Medina[10]).Before going forward I do like to define with clarity that here politico -religio contract (Aqad-e-Amarat-e-Islami[11]) is different in Nature in contrast with Western Social Contract.Because here Society is politically religious from her origin and here neither a state nor Men is Mean itself but here Islamic Doctrine and Ideology are Mean It selves. In this State, Population is not supreme and Ultimate but Allah Is supreme, Sovereign,and Ultimate.

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[9] یثرب
[10] میثاق مدینہ
[11] عقدِ امارتِ اسلامی

And Through This Pledge Muslims had to form a Muslim Nation (Ummah /millat) that is not shaped by color, class, race, wealth and by geography but it was shaped by Believing in single and Only God Called Allah and who has not shared his Attributive Qualities with anybody from his creation.[8]

And Islam asks his followers complete and ultimate Allegiance to Allah and his Prophets and this is a major standard of citizenship in Islamic State in Addition to belief in divine Books, Believe in Angels, believe in destiny, a day of resurrection and believe in prophets.

Islam Negates All Class, race, wealth, and language based stereo type values, citizens are preferred only by Age, Knowledge and Piety.[9]

A reader may note by narratives that first step that was taken after reaching medina was to build a mosque into the outskirt of Medina At quba .After going toward medina When the time for Jumu 'ah came, The jumu`ah sermon and offer prayer were offered at the land of Banu Saalim ibn 'Awf, at the bottom of Wadi Ranoonà. When he reached inside Medina, the first thing he did was to build a mosque there, and that is the Mainjamia'ah Mosque of Islamic State called Masjid -e-Nabwi.[10]

Which is a Multipurpose Religio, Politco Administrative Structure with austerity, and it highlights the Importance of mosque in Islam and is a solid prove of the unity of religion and politics in Islamic State.

According to Islamic faith politics and religion are not separate entities but Islam is complete and final religio-ideological system of faith and all dimension of Muslim lives takes guide from Islam in every event of his life the planet earth and whole universe belongs to Allah and in Islamic State sovereignty belongs to Allah and Prophet Muhammad (PBUH) Is Messenger of Allah or ruler is a caliph of Prophet Muhammad (pbuh).[11]

I mentioned in above lines that at Aqàba verbal pledge was taken by Muhammad (PBUH) from Ansars of Medina for the future Islamic States. After Migration now Muhammad (path) supposed it necessary to make a written (might Be Verbal to lesser Extent) religio-politico contract to validate his spiritual and material power in medina so the contract was made between residents and political stakeholders of the medina.

Stage three and contract of medina:

After the building of the mosque, the Prophet (pbuh) wanted to strengthen the relationship between the Emigrants and the helpers of Medina. Each man from Medina took as his brother a man from Mecca, sharing everything with him and treating him as amember of his own family. This was the beginning of the Islamic brotherhood.

According to the sources twice the brotherhood oaths were made first in mecca between Muslims of Mecca and second oath was made in medina in year 622 Ad(1 Hijrah) five months after Migration .but unfortunately the sources about Meccan brotherhood has no authenticity compare to medinian brotherhood that has been narrated by Anas bin Malik ,Ibn Abbas and Ubaid bin Khalid and has been recorded by Bukhari and Ahmed.[12]

When brotherhood arrangements settled down between emigrants and helpers in Islamic state prophet Muhammad (PBUH) worked on the unanimous written legal Document which accepts him as a legal spiritual and material leader of a Muslim brotherhood from Muslims and from Jews alike.

Then the Messenger of Allah made a covenant written between the Muhaajireen and the Ansaar, in which he made a friendly agreement with the Jews and assured them in their religion and property. Ibn Hishaam quotes this document at length in his Seerah. It set out the principles on which the first Muslim state was established, and it contains principles of humanity, social justice, religious tolerance and cooperation in the interest of society.[13]

A lot of words has been used in English for an Arabic translation of word Mithàaq like Treaty, Constitution, Covenant ,charteretc ,as we see that Guillaume used word covenant ,Dr.Sibaaie also used the same word, Watt translated as constitution and Britannica also used word constitution.

This written contract is divided in two parts (1) contract between Muslim Emigrants and Muslim helpers (2) Between Muslims and Jews of Medina .physically text of both parts seems united but researchers have claimed that they are two separate contracts but narrators have unified them.[14]

Watt and few orient list's have cast an impression that its validity is not as authentic as it seems today, Watt little bit tried to touch few issues that may not be addressed here.[15]

He also raised a question that in Islamic history it not has been given importance as it should be given and he also pinpoints that how much it has been implemented and practiced also needs scrutiny.

I see that they all mostly stressed over ibn-ishaq and Waãqdi [12]but Waãqdi weak narrative status don't allow me to give him importance and ibn ishaq is a sound narrator if his chain of narration is continuous(musalsal-Mutasil[13]) and robust ,ibn ishaq is not an only narrator as I mentioned above a narrative by Abu –Ubaid Qasim through Zahri[14] ,and Ibn zanjwaya and ibn Khuthema[15] Also narrated this documents in their books ,I also traced many good and sound Ahadith recorded by Bukhari,Muslim,Ahmed ,Abu daud, tirmizi and Ibn Maja etc and few other Muhdithin also recorded few narrations that supplement the case but mostly these narrations don't have direct link with covenant in their books and Scrolls but through them we may make conjectures .[16]

Most of a chains of narration are discontinued(murasal[16]) they end on ibn ishaq and zahri to whom they listened the matter is not clear one more point to be noted here is about narrator "Kathir Bin Abdullah bin Umr Mazni[17] that he is Weak according to Dhabi and Ibn- Hajer-Asqalani and both are United over his weakness [17]

But it should be remember that Ibn- Ishaq is a student of zàhri and so narration of kitab- ul-amwal and ibn -ishaq are probably same, and despite their discontinuation they robust each other, we also see that ibn- zanjwaya, ibn- khutaimàa, tibri, ibn-sàad and al- bàhqi also recorded this contract so they all supplements and concrete each other and because despite weakness of al mazni both ibn -ishaq and zahri are conditional sound and if they are recorded by Bukhari and Muslim.

their narration are considered good through Bukhari and Muslim, many cases were recorded that confirm such a covenant like Jews presented their case before prophet about adultery and in 5

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[12] ابن اسحاق و واقدی
[13] مسلسل ومتصل
[14] ابو عبید قاسم عن زہری
[15] ابن زنجویہ و ابن خثیمہ
[16] مرسل
[17] کثیر بن عبداللہ بن عمر مزنی

Hijrà banu qurezàh[18] deceived Muslims and Later according to their will Sàad bin Maàz gave judgment that was against them And In one case a Jewish men killed a girl and he was also killed in her compensation .[18]

conjecture also convinced us that on what ground Muslims and Jews lived side by side while Muslims were busy in defending Medina from Non-believers and who were busy in making alliances against Muslims and continuously attacking Medina ,and in siding opposing forces were also in contact with Meccan alliance?. We see that in future Before the battle of Ahd,Banu-qaynuqà[19] mis handledMuslim women and a Muslim man killed miss handler he wasalso killed in her defense the dispute was later settled with the recommendation of Abdullah b Abi that Banu Qaynuqà were safely expelled from Medina. Later Banu Al-Nadir tried to kill Prophet Muhammad when he was in their area for settling the dispute they also took exiled for Peace these disputes were settled without the major war and the same method was latter repeated with banu Qurayza.[19]

Dr.Akramzia Al Umri Who is Considered authority over Prophet Life and Islamic History Reviewed the Covenant in his book and after detailed arguments sum up a result that its even not as Authentic as Ahadith ,but many chains of narration makes narration of Contract as Sound Quality,even for few these narration may not provide Substance For Fiqà (Jurisprudence) but they are Sufficient for Historical Discourse and this contract may not be considered As Fabricated .Dr Mahdi Rizq Ullah Also supports this Point of View.[20]

So through Pledge of Aqàba and contract of Medina, we may consider that for state Crafting Ideological Nations also needs "Will For Liberty" side by side with people, land, sovereignty and Government and this Ingredient is needed before state Making. Hence pledge of the medina is a key to will for liberty that later Came In written Shape of Contract of Medina so this Argument laid over Pledge of Medina First And then on Contract (Aqàd e Medina) later.

This contract has near 47 Clauses that Defines Religious, Political and Social Relation between Muslims as Part one Under the Title of Emigrants and Helpers and Among Muslim as a Whole and Jews of Medina. [21]

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[18] بنو قريظہ
[19] بنو قنيقاع

And through this contract Jews of Medina Also Accepted the Hegemony of Prophet Muhammad as a Prophet Ruler of Muslim world, and through this Contract, both parties showed their will that they will unitedly face enemies attacking Medina and Will Live Co Excitingly Side by Side.

Stage Four:

This is a stage of Islamic state life in which the state of Medina was invaded by Opposing forces, we see that Hardly had the Prophet (pbuh) settled in Medina when the battles began between him and Quraysh with their allies among the Arab tribes. It is the convention among Muslim historians to call every battle between the Muslims and the mushrikeen, at which the Prophet (Pbuh) himself was present, a ghazwah (military expedition), and every skirmish between the two sides, at which the Messenger was not present, a sariyah (raiding party). The number of battles at which the Muhammad (PBUH) was present was twenty-six (27?), and the number of raiding parties he sent out was thirty-eight. [22]

The Major Events That Happened and the wars that were fought are following:

1	624 AD	*Battle of Badr. *Expulsion of the Bani Qainuqa Jews from Medina.	2	625 AD	* Battle of Uhud. *Massacre of 70 Muslims at Bir Mauna. *Expulsion of Banu Nadir Jews from Medina. *Second expedition of Badr.
3	626 AD	Expedition of Banu Mustaliq.	4	627 AD	*Battle of the Trench. *Expulsion of Banu Quraiza Jews.

Few scholars has presumed that prophet Muhammad (PBUH) major strategy is to attack Meccan trade caravans returning from Syria and thus economically weaken the city but it should not be ignored that Abu jahàl Despite Knowing that Caravan Under the lead of Abu Sufiàn is safe and

going toward Mecca instigated and Agitated Meccan elites to invade Medina In the war Of Bader. In 624 AD, the first major battle occurred, in which the Muslims, despite their inferiority in numbers and weapons, soundly defeated the Meccans. In the next major battle, the following year, the Meccans had the advantage but were unable to achieve a decisive victory. A Meccan army of 10,000 besieged Medina in 627 but failed to take the city.[23]

Many Quranic verses revealed during this period are important For Islamic law A slightly Glance over them may be Use Full for the Researchers of Islam and Political Science; few short key points are coming below.

s.no	Quranic Verses	injunctions	Clarification
1	Al-Anfal:72	Muslims are Brother to each other By Faith and they are also heir to each other.	This verse provided revealed legal rights to Muslim brotherhood ship.
2	Ibid:75	Relatives Are More Deserving to each other if they are Muslim in inheritances.	This verse cancelled the order of verse: 72.in term of a right to Moveable and Immoveable Property and Assets claims.
3	Al-Baqara:245	Those who Help their Muslim brothers by Wealth, in reality, give a loan to Allah.	
4	Ibid:142-143	Bait Ul Muqadis was replaced by Bait Ul Haram (Kaàba) As Islamic Worship Direction.	
5	Al-Anfal:41	War booty was Declared Legal and 1/5 was assigned to Allah and to the apostle	

		and to near relatives orphans the needy and the wayfarer and remaining 4/5 was Assigned to Mujhàhideen.	
6	Al-Imran :122,123,126	Message Conveyed That Believe in Allah who Help You In wars and Basically without god Help You May not win wars.	
7	Ibid:130	Usury was claimed to be prohibited.	
8	Ibid:132	Muslims Should obey Allah and the Apostle in every Walk of Life.	
9	Ibid:145	Muslim Should is Stead Fast In war and In the daily routine of their Lives.	

We see that this period was defensive by Nature and After Battle of ditch(627 Ad) whole Arab saw the event with wide Astonishment that allied forces were failed to capture Medina and this Event Convinced Serious people to listen and consider Message Of Islam ,that provided inner console,steadfastness and courage to face Powerful Arabian Forces .

it was the last battle by Quraish of Mecca and This Event made their Economical and Military Might weaken, Jews were weakened by their Alliance ship with Quraish and in theresult, they were Crushed by their Own Faults.

Hayie Bin Ikhtab who was a Major Betrayer and Guide of Jews was Killed, Banu Qurayzàh who During Battle of Ditch tried to Attack Muslim Women's and Children's Confined Into a Castle were Punished for Their Deceit.So Medina Was safe than Before.[24]

Stage Five:

During This period Prophet Muhammad (PBUH) changed his Strategy Now He Felt Necessary to Contact Forces Outside Medinian Encircle,So after Coping With Quraish and Banu Qurezàh he Went Toward Mecca with 1400 Pilgrims For Umraàh .and Stayed At Hudaybia Out Side Mecca,Meccan Elites Saw The Event With Suspicion. The Emissary Shuttle was set between Mecca And Prophet Muhammad (PBUH), He sent Usman Bin Uffhàn As His envoy But Quraish Confined Him and Didn't Allow Him to Go back,so Rumors of Killing Of Usman Bin Uffhàn his Son in Law was Wide Spread. Therefore Muhammad (PBUH) took Pledge from Muslim under the Tree of Rizwan that:

"We will not leave until we have a fight with the people," and he called upon the Muslims to give their pledge to wage jihad and seek martyrdom for the sake of Allah. So they gave their pledge beneath one of the acacia trees there, promising not to flee, and that it was to be either a deal (with Quraysh) or martyrdom. When Quraish Realized the Situation and they Sent their envoy Suhayl Bin Amr to deal with Muhammad (PBUH), here Negotiation reached at Decision to Release Prisoners by Both Sides.

Muhammad (PBUH) and Suhayl were Agreed Over Written Treaty , When the Prophet (PBUH) asked 'Ali (ra) to write 'In the Name of Allah, the Most Gracious, the Most Merciful', on the top of the page, Suhayl objected, saying 'Write only: bismik Allahumma (in Thy name, 0f Allah).

I don't know him as al-Rahman (the Most Gracious), al-Rahim (the most Merciful).' The Prophet (PBUH) agreed and dictated: 'This is a treaty between Muhammad the Messenger of Allah and Suhayl ibn 'Amr."Stop!" cried Suhayl, 'I don't believe that you are Rasulallah (the Messenger of Allah). If I thought you were Allah's Messenger, I wouldn't be fighting

Against you, would I?' Calmly, the Prophet (PBUH) agreed that he should be referred to in the treaty as Muhammad', son of 'Abd Allah. Stipulated Rules set by this Documents are Following:In this treaty, the two sides agreed to stop fighting for a period of ten years. It was also agreed that the Muslims should go back to Medina immediately but that they could return

the following year for the pilgrimage. This pilgrimage would last three days. In addition, the treaty allowed Muslims wishing to leave Islam and return to Mecca to do so.

It also permitted Meccans to leave and become Muslims provided they had the permission of their guardians. The Muslims agreed to send any Meccan who did not have their guardian's permission back to Mecca. [25]

Allah gave this treaty His Consent by Revealing Verses; he called This Treaty as a Victory and He saw Pledge of Rizwàn under His Guiding Hands.[26]

Through this event, we see that first time Quraish Negotiated with Muslim as a proper force and them through treaty accepted Muhammad (PBUH) as a leader of a Muslim world. Tribes were given the option to choose any as their Ally so Banu Baker Opted for Quraish and their opposing tribe Banu Khazaàn choose Muslim As their Ally. This contract Bound Both Parties to respect and Obey rules set by Document and violator will be responsible for consequences.

Quraish had been Politically,militarily,Economically and ethically Bankrupt by long wars and raids,in which they have invested their wealth, labor,Morality and Most Important Lives. Probably they wanted to recover their losses and wanted to provide new life to their commerce and,trade of Import and Export.

Whole Arab and Jews of Khayber Listened to the News and Now the News from Khayberian opposition may be felt widely across Arabia toward Muslims. So from Hudaybia Muslims Directly turned Toward Khyber in 628 AD. Jews of Khyber Used to live Into the bunch of Seven Castles ,and They were Continuously intriguing Against Muslims of Medina and for the Safety of Muslim Community and to end their Conspiracy Khayberian Forts were besieged with the Army of 1400 Muslims that was supported by the cavalry of Two Hundred Fighters.

So Muslims One by one took conquest of These Forts, Last Two castles were taken by Little Difficulty. So khayberian were wise when they surrendered and agree to leave Moveable and Immoveable property to Muslims for their lives .it is not clear that how many of inhabitants left for somewhere else ,but we have sufficient authentic narratives that concrete the evidence that they made agreement With Prophet (PBUH) by Offering him that to allow them to Continue cultivating khayber's Fertile lands and them in turn will give him half of their produce to

Muslims and Muhammad (PBUH) Accepted their Offer And Jews resided there till the Caliphate of Umer Bin Khatab (ra). [27]

The spoils taken at Khaybar were so great That Increased the Financial Position of Muslims and Even On their return to Medina, the Emigrants were able to return to the Helpers of Medina all the gifts they had received. All of this affluence came after the conquest of Khaybar and the great economic benefits that the Muslims began to reap.[28]

Stage Six:

After Khayber prophet went back to Medina and now he decided to work on International relation and he directed an Islamic Diplomacy that Major aim is to convey the Message of Islam to International Audience through the Acceptance of Islam by their Rulers.

So he Dispatched envoys with His Letters to Few Rulers , Heads of States and Political forces next to Arabian Peninsula ,whose borders were Touching Hejaz borders and Shores ,where Arabs had a Experience to visit for Merchandizing ,Import and Export purposes .in which few were super powers like eastern Roman Empire and Sassanid Of Persia And Mediocre Regional Powers like Abyssinia and Egypt ,Political Arabian Forces like "Jafer or Abd Jalandi "of Oman ,"Hoza Bin Ali of Yamama" ,Head of Roman Client Buffer State Like "Harith Bin Abi Shamer".

In the Letters They were preached to Accept Islam and Accept the Muhammad (PBUH) as Last Prophet Of Allah Mighty First in return they will be allowed to continue their Duties and they will come Under the Muslim Brotherhood .2nd Choice that was given to them to accept The Hegemony of Islamic empire and them will have to pay A minor Poll Tax (Jaziyyà[20]) to Islamic State, 3rd option was to face Muslim in Open Battle Fields .[29]

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[20] جزیہ

Following Chart defines the Names of Kings who were sent Letters and the envoys who were assigned to Dispatch them in 628 AD (629 ?).

S.no	Envoy Name	Kings or Chiefs
1	Alà Bin Hadrami	Governor:Mundhir Bin Sawa Of Bahrain.
2	Amr Bin Omayia Ad-Damari	Negus:Al-Ashama Bin Al-Abjar of Abyssinia.
3	Hatib Bin Abi Baltaà	Muqawas:Juraij Bin Matta (vicegerent) Of Egypt.
4	Abdullah Bin Hudhafa As –Sahmi	Chosroes: Pervaiz Of Persia.
5	Dihya Bin Khalifa Al –Kalbi	Caesar: Hercules of Byzantine.
6	Sulait Bin Amr Al –Amiri	Governor: Haudha Bin Ali of Yamama.
7	Shuja Bin wahab	Clientele King: Harith Bin Abi Shamer Al –ghasani Of Damascus.[30]
8	Amr Bin Al-As Sahmi	King Chief:Jaifer and Abd Al –jalandi Of Oman.
9	Muhajir Bin Umaiya	Tabaà :Harith Bin Abd Al kalal Of Yemen. And Governor Bad(z)han of Yeme n.

We Observe That Most Of them Were Christians By faith Maqwas was Coptic Christian,Caesar was Greek Orthodox,Negus was Unitarian Christian,Harith Bin Abi shamir was clientele King of Caesar.

So 4/9 Accepted Islam Including "Negus","Jaifer or abd-Jalandi","Mandhir -Bin -Sawa" and,"Badhàn of Yemen"etc. Caesar asked "Abu- Sufiàn" to visit him and Give Him Briefing

About Prophet through Few Questions and he was impressed By Prophet (PBUH) Profile, Abu-Sufiàn was polytheist but he did justice with a prophet,"Haudha Bin Ali," Asked share In state and Authority his demand was refused.

"Pervaiz of Persia" Tore the letter of Prophet (PBUH), and when prophet listened this happening he told that his kingdom will also be pierced and scattered And Later his forecast became true, "Harith Bin Shamer" was enraged and wanted to invade Medina but Caesar Lettered him to stay away from Medina. After these embassies, Islamic State came under opposition with external Powers.[31]

Stage Seven:

After the diplomatic period we see that Islamic state was now getting threatening Waves From outer forces ,prophet not only dispatch embassies to major or sub powers but also he sent embassies to those governor or rulers who paid allegiance to any super power so in 628 Ad he sent one of his envoys to Basra Of Syria,whose bordering leader "Sharjeel Bin Amr Ghasani" martyred the envoy "Harith bin Umer-Azdi " .as per prevailed custom of diplomacy it was open challenge of war to Muslims .So Muhammad (PBUH) Appointed three Successive leaders of a three Thousand troop According to hierarchy named as "Zaid Bin Harthà", "Jafer Bin Abi talib" and "Abdullah bin Rawaha ".And Sent that force to Border where at Muàta Near one Lac Romans faced them all three Military leaders of Muslims martyred Respectively Then "Khalid Bin Walid " a veteran Military leader of future Islam took command and he fought so effortlessly and bravely that he broke seven swords during the war and was given title of Saif Ullah (sword of Allah) by Muhammad (PBUH) for excellence in his military caliber .

He made remaining Muslim gather under his command and repulsed Romans to a level where he was successful to safely bring back remaining troops to Medina.[32]

Mautà is remembered in History for several Purposes like Muslim first time battled with Christian Buffering forces, Muslim faced a force who is professionally and by strength of troops was much greater than them, and mostly they lost three great Muslim leaders who were near to Prophet heart .but positive point is that Mautà gave Muslim world Military Genius like Khalid bin Walid and definitely no military leader may match him in his skills and Bravery in the military history.

Political Scientists May guess by noting Above Mentioned Scenario that probably Convinced Banu Baker and Quresh to Violate the Peace treaty that they made at Hudaybià. Despite the improved relations between Mecca and Medina after the signing of the Treaty of Hudaybiyà, the ten-year peace was to be broken by Quraysh who, with their allies, the Bani Bakr, attacked theKhuza"ah tribe. Now Khuza"ah were allies of the Muslims and when the Prophet (PBUH) heard of the attack he immediately ordered his men to prepare for war.

When they were ready he told them that their destination was Mecca and, as he did not want any fighting within the walls of the city, he told them they must move quickly and take the enemy by surprise. In this way the Meccans would not have time to prepare for war and, being surrounded would have to surrender. The Muslims would then be able to take the city without injury or loss of life to anyone. In 628–629 Muhammad (PBUH) marched on Mecca, which he did with a large group of the *anṣār*, the *muhājirūn*, and Bedouins. The Quraysh pleaded for amnesty, which was granted. After many years of hardship and exile, Muhammad entered Mecca triumphantly and directed his followers not to take revenge for the persecution many of them had endured. He went directly to the Ka'bah, where he ordered 'Bilāl, of the Abyssinian caller to prayer (*al-mu'adhdhin*), to remove all the idols and restore the original purity of the Ka'bah, which Muslims believe was built by Abraham as the house of the one God. All the Meccans then embraced Islam.[33]

After Meccan episode prophet Muhammad (PBUH) took Allegiance Oath (BaẎt) Both from New Muslims Of Mecca Including Men and Women on his Hand But He Didn't Touch Women's Hand ,and He sent Demolishing teams to demolish idols and worshipping Statues Under the leaderships of Ali bin Abi Talib Khalid Bin Walid, Amr bin Al-Aasetc[34]

He enforced Islamic Law immediately after Conquering Mecca few Prohibited Legal Measurement were also taken In effect. These all Events and Injunctions Are Concrete evidence that In Islam religion and politics works unitedly and they don't lose each other, basically in Islamic System politics is a way of Enforcing Shariàh over the people living under the geographical Boundary ruled by Muslims through the Guidance of Quran And Sunnàh and where Allah is supreme and Sovereign .[35]

Narratives Defines that during speaking and Sermon He Quoted Many Verses to people that Stress that Islam took victory over polytheism and Unjustness ,Ibrahim was neither jew nor Christian he was just obedient Servant of god ,caste,race,nation,tribes and color-based classification are not standard of superiority they are just symbolic expression of differentiations ,one who is pious is real Nobel men .[36]

In A sermon He Said that: Allah made Mecca holy the day He created heaven and earth and it is theHoly ofHolies until the Resurrection Day. It is not lawful for anyone who believes in Allah and the Last Day to shed blood therein, nor to cut down trees therein. It was not lawful for anyone before me and it will not be lawful for anyone after me. Indeed it is not lawful for me except at this time, only Allah's anger against his people makes it permissible. Mecca has now regained its former holiness. Let those here now go forth and tell others.[37]

Meccans were told regarding Islamic Prohibition like wine drinking,pigs and deceased eating's,Murder,Adultery,trade of idols etc., these deeds and practices were proclaimed to be Illegal (Haràm).[38]

Few pieces of evidence are present to claim that after meccan conquest Muslim law was immediately enforced, a qureshi women of Makhzoom Tribe was addict of lending articles from women's and she then refused to re -back them,most of the narratives Mentions that she was found guilty of stealing ,matter was brought before Muhammad (PBUH) .Newly Qureshi Muslims Supposed that she should not trial Due to Her nobility ,so they accessed Abu Baker and Ali bin Abi talib to convince prophet Muhammad to Pardon Lady ,but they refused to Influence Him ,so they said Usama Bin Zaid who was Beloved To prophet to Recommend Her case to him ,so he went and presented a case ,but this recommendation infuriated Muhammad (PBUH) And he said : Do you wanted to influence me in a matter of Criminal penalties ordained By Allah ,Your Predecessors were Annihilated because They used to free person from nobles and common men was victimized,By God If Fatima Bint Muhammad (ra) was in her place I definitely Punished her,so her hand was cut and women perjured Sincerely and then she made Marriage to A Men .[39]

Now the whole of Arab seemed to Consider Muslims as a Successors of Quraish and they were rapidly Moving toward Prophet Muhammad to Show Their Allegiance, but news from Huwazin and Thaqaif were disappointing. South of Mecca lived a tribe of warriors called Hawazin, who had not become Muslim. They made an agreement with another tribe from Ta'if, called Thaqif to fight the Muslims and destroy them before they could spread their religion throughout Arabia.

So Prophet Muhammad Moved toward them with the force of a 10,000 in the year of 630 AD (8 H) and in the valley of Hunain Muslims attacked Huwazin at the break of dawn, they were defeated but when Muslims were collecting war booties left by huwazin, They came back and attacked Muslims un, fortunately, emigrants and helpers were far away from prophets and New Muslims were near to him so they fled away .few Old cronies of prophet remained steady fast on their positions.

Someone circulating rumours of Muhammad (PBUH) Death but he were most daring, brave and steadfast among them and was Saying: "I am the Prophet and no lie, I am the son of 'Abdul-Muttalib." He ordered his Uncle Abbas to call Emigrants and Helpers loudly so that they may come and fight and see that he is alive ,so Abbas called them and when they listened they rebound Immediately and going to together toward him and then the numbers of believers increased until they were able to prevail once more.

The Muslims Pursued Huwazin's, killing and taking prisoners. A huge amount of booty was taken from the enemy. The Prophet shared it out first among those whose hearts were to be softened among the new Muslims, and he did not give anything to the Ansaar because he was confident of their faith and the sincerity of their Islam.

Soon after this war Thaqif were besieged At Tàif ,and then Muslims after advice of few Allied tribes of Thaqif who had accepted Islam, Raised the siege after Twenty days ,and these Muslim allied tribes were ordered to pressurize and boycott them and then within a year thaqif visited Medina and Accepted Islam and their idol Lààt was demolished .[40]

Stage Eight:

In this stage, Islam took his final and ultimate shape, we see that after the submission of Huwazin and Tahqif no major force was present under the boundary of Arabian Peninsula to challenge Muslim Rising. But world powers were silently observing change into the heart of Arabian of Peninsula, Sassanid's were busy in their Monarchial Successionary Issues,but Romans who faced Muslims at Màutà wanted to take retribution that they took at Màutà by Khalid.

if the claim is accepted that Muslims were looser not winners ,reality do not change that three thousands of Besiege made their safe passage to Medina without Getting major lost by the Military Force of One Lacs.

News of the growing power of the Muslims, as more and more of Arabia followed the Prophet (PBUH), eventually reached Heraclius, Emperor of the Eastern Roman Empire. The Romans saw the uniting of the Arabs in Islam as a possible threat to their Empire and the Emperor's advisors and generals, therefore, decided that thebest thing to do would be to attack the Muslims from the north and east at thesame time and destroy Islam once and for all. Two years had passed since Heraclius had told them of the Prophet's letter asking them to submit to Islam, but just as then, they were in no

The mood now to listen to such ideas. When the Prophet (PBUH) heard of the Romans' plans, he decided that it would be better tomeet the Roman army in Tabuk, some 700 kilometres from Medina on the route to Syria, than to await an attack on Medina.

If Romans were Allowed to knock Medinians Borders it was Definitely a Major Disastering Blow for Developing State ,so he decided to face Romans At Tabuk ,even though Season was so harsh and hot , crops were near to ripe ,He supposed it Necessary ,not to allow Romans Military march to Main Land and to spoil their Country but to stop them on the border 500 kilometers far away from Medina .

So Muhammad (PBUH) Decided that now he will him selves lead the Muslim Military and, will teach a lesson to Romans And their confederates, but due to nearing cropping season peoples of medina were facing scarcity of finance and resources, and it is also a reality that romans may not be taken lightly, so this time Muhammad (PBUH) wanted to form great army.

So he ordered every Muslim man to become a part of fighting force ,All welcomed to his proclamation except hypocrites and few old and poor men's, To form and equip an army the Prophet (PBUH) needed a great deal of money and despite all that the hypocrites had said, many Muslims, especially the Prophet"s close friends, were willing to help. 'Usman Ibn Affan, for instance, generously provided horses and arms for ten thousand soldiers and Abu Bakr gave all that he had in the world. Umar, too, gave agreat deal, and in this way, the Prophet (PBUH) was able to equip an army of Thirty thousand soldiers. [41]

Muhammad marched toward Tabuk and stay there near twenty days to wait for Romans but un, fortunately, roman's didn't come after listening that Muhammad (PBUH) is waiting for them with huge Muslim Army.[42]

Few narratives narrates that Muhammad (PBUH) sent an embassy to Hercules who was at Jerusalem(homus?),and he consulted his aides,they were severely against accepting Islam,butHercules in his letter to Muhammad (PBUH) wrote that now I am a Muslim,but prophet said he is lying [43]

This narrative mostly relies over " Saeed Bin Abi Rashid[21] " A liberated Salve from house of Mawiya,he narrated this narration from Al-Tanukhi[22] an emissary from Hercules ,so what is a status of Al-Tanukhi is not Mentioned in Books of Biographies ?,I searched many biographies to trace him but could not find him, except Tanukhi most of the narrators are Mostly Sound level ,and they are truth full ,few have done minor errors but collectively they consolidates each other .it is not clear that Al-Tanukhi accepted Islam

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[21] سعید بن ابی راشد
[22] التنوخی

or not saeed who listened this narrative from Tanukhi in Humus (homus) is not a disciple of Prophet Muhammad .so the chain is discontinued .but if tanukhi is traced and found safe the narrative is sound by status.[44]

but the case is strong by finding that Dr.LuqmanSalfi a famous jurist and Authority on Ahadith mentioned a Narration through "Ans Bin Malik" that made the narration strong to refer because ibn- haban recorded it uninterrupted and continuous so the flaw of discontinuity waved away even ibn –Kathir said that there is no objection over her chain of narration, but Imam Ahmed is Unique in recording.[45]

after twenty days Muslim Army was back to Medina Near the Medina He listened to a news that few hypocrites built a mosque as their headquarter, where they held their treacherous Meetings, and it seems that they wanted to make a new religion in the name of Islam, before Tabuk expedition they requested to Prophet (PBUH) kindly lead a prayer here but he adjourned the request till his arrival.

So after listening their background activities and their Relations with Abu Amir, he sent a party to burn mosque before entering Medina, therefore mosque was burnt without Notice Before his Entering to Medina.[46]

when Muhammad (PBUH) was back in Medina whole Arab realized that now there is no force that may compete Islamic Forces o the 630 AD year was busy because it r saw chain of deputations from Arab clans, and families visiting Medina to pay their homage and Allegiance to prophet Muhammad ,That's why this year is called year of Deputations near fifteen to twenty deputations visited medina including Muslima Kadh(z)ab of Yamama who asked prophet to make him as a partner in his prophethood ship but he rejected his Demand and deputation of Najran who was Christian by religion also displayed their Allegiance to Prophet (PBUH) that has been accepted through few conditions .[47]

In The 631 AD(10 –H) prophet Muhammad (PBUH) pronounced that the first major and General Hajj will be offered In Makkàh During The Holy Month of Di (zee) Al-Hajj Under the Guidance of Prophet (PBUH),we may note that in 630 AD Abu baker was Appointed as an Ameer -Al -Hajj because Muhammad (PBUH) didn't attend Hajj Offering ,so he dispatched Abu baker As a head of a Hajj Gathering And Ali Bin Abi Talib as specified Announcer of verses of Al-Baràt ,but next year Muhammad (PBUH)as a Prophetic Leader of Islamic State Guided His only last pilgrimage that is called Hijat-Ul-Widàh (farewell Pilgrimage).

When Muslims listened to that Announcement they flocked Toward Makkàh to join him on his journey to the Ka"bah. As the tribes arrived they camped around the city until they finally numbered more than thirty thousand, it is a popular Notion among Historians that near One Lac twenty thousand

Muslims Attended that last Farwell ,but I while researching did not found any robust and chained narrative that may validate this claim ,if we guess from expedition of Tabuk where Thirty thousand Muslims accompanied Muhammad (PBUH) we may further deduce that Number of Attendance will be near Thirty to eighty thousand .

What the Prophet (PBUH) said is known as the „Farewell Sermon", because it was the last speech the Prophet (PBUH) made before he died. He said, 'surely you will meet your Lord and He will question you about your works.' He asked the Muslims to take their guidance from the Qur'an and from his own example. This, he said, was the best way to live. He ordered them to cease living in the way they had before Islam. Revenge, one of the oldest traditions in Arabia, was ended forever; usury was prohibited; property was to be respected.

Things which previously were forbidden during the four sacred months of the year were now forbidden at all times. He then commanded, 'Know that everyMuslim is a Muslim's brother', which was a completely new idea to the tribes who had so often quarrelled in the past. He also said, 'Allah has given everyone his due exactly what each one deserves. After each point, the Prophet (PBUH) asked, 'Have I explained it well? Is it perfectly clear?'

Everyone answered, 'yes.' For these were the people who would have to pass on the Prophet's message and instructions to those who were unable to be present that day and to future generations. The Prophet (PBUH) said, 'I have left you two things. If you hold on to them you will be saved.

They are Allah's Book and the words of your Prophet.' He then asked, 'Have I not conveyed the message?' The multitude shouted out, 'By Allah, yes!' The Prophet (PBUH) ended, '0 Allah! Bear witness to that.

"This day those who disbelieve are in despair of (ever harming) your religion; so do not fear them, but fear Me! This day I have perfected your religion, for you, and I have completed my favor unto you, and have chosen for you as a religion AL-ISLAM". Many Muslims started to shed tears, knowing that if the Prophet (PBUH) had completed his message, his life must be near its end.

O People, it is true that you have certain rights with regard to your women, but they also have right over you. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with anyone of whom you do not approve, as well as never to commit adultery and do not kill each other after me.

O People, listen to me in earnest, worship Allah, say your five daily prayers (Salah), fast during the month of Ramadhan, and give your wealth in Zakat. Perform Hajj if you can afford to. You know that every Muslim is the brother of another Muslim. You are all equal. Nobody has superiority over other except by piety and good action, Allah has forbidden you to take usury (Interest), and therefore all interest obligations shall henceforth be waived. [48]

Stage Nine:

Shortly After Return to Medina When he was busy in giving final Administrative, political and Economical Touches to The Islamic State Mohammad (PBUH) was viewed by Whole Arab As their Supreme Leader ,Prophet Vicegerent (Rusūl Al Malūk) He Appointed Usama Bin Zaid bin Harithà as a leader of Army to getting Retribution of A Muslims Martyred At Al –Màūtà.The army was going to depart when Muhammad (PBUH) was ill,but despite this, he had led the prayers at the mosque. From what he said afterwards to the people assembled there, they understood that his deathwas near. The Prophet (PBUH) praised his best friend, Abu Bakr, who had begun to weep.

As the days passed his fever grew worse, until one day he was so ill that he could not even get to the mosque, which was next to where Aisha lived. The Prophet (PBUH) told A'isha to tell the Muslims to let Abu Bakr, her father, lead the prayer, which made them very sad for this was the first time anyone had taken the Prophet's place. Later, on the 12th day of Rabi al-Awal, in the 11th year of Islam (June

8th 632 A.D.) he came when Muslim were offering prayer under the Immaàmat (leadership) of Abu Baker,and he leads the Muslims Last offer praying when he was back to his Residing Cabin situated in Mosque his fevering Temperature was So high went again that he Passed Away. His death is considered among Muslims as an end of prophet hood ship not only but also with him prophetic caliphate (rusool – Al-Malook) finished.

Conclusion:

As readers may see that ,I discussed Nine evolutionary stages of Islamic State During the Era of Muhammad (PBUH) that encompasses Ten years of the Islamic state of Medina Under the leadership of prophet (PBUH). And If I try to Sum up These stages in The military point of View In this Conclusion Therefore, According to Prof.Ali Muhammad Shaheen, Prophet (pbuh) dispatched eighty-eight Military Expeditions, among which twenty sevens are called Ghazwàts In which he, him selves lead the force, but only nine out of twenty-seven Ghazwàts are recorded to be fighting Ghazwàts, rest of eighteen are fighting less.

On the other hand, Sarayàs in which he dispatched Military expedition under the leadership of Appointed leader (Amir) are near sixty-six, they were short in their fighting range and battles.

The military causalities that were recorded are surprising in term of military history, only one Muslim was made captive,barely 127 Muslims were injured,and just 259 Muslims became deceased. On the other hand opposing polytheist Forces attained 759 deaths, 6564 imprisonments thats mean both sides received 1018 deaths, 6565 imprisonments, and 127 causalities.

During the eight initial years of Islamic State which comprised on 2920 Days,22.9% Muslims Injured, and the deaths ratio of each side has been 11.8 % ,the Hype of Captives was recorded in battle of Hunyain in which 6000 peoples were imprisoned ,ratio of rest of a battles is near 7% ,only two war prisoners were killed and 2383,000 square kilometer Land had been captured by Muslim Forces .

And In diplomatic and Constitutional sense we see that Near Nine emissaries for preaching were sent on the Diplomatic and International level, In Term Of quranic Jurisprudence near 6666 verses were revealed During Twenty Three years ,among which near 600 verses are Relevant to state and Governmental Affairs.[49]

In Last one May see That Author Defined few Dimension of State Formation Under The Nine stages In term Of Politics, religion, Military, Constitution and Diplomacy shortly, in limited framework How much he is Successful will be judge by reviewers and Researchers 'of Current Time and Era.

End Notes

Ref Keys :

H.no = hadith No - pp:printed page - Vol: volume - Hamza = Amir Hamza - sibaie : Dr.Mustafa Sibaie -Shaheen : prof.Ali Muhmmad Shaheen- Faizi= Ibrahim Faizi - ibn Ishaq = Muhammad Bin Ishaq - Watt = Montgomery Watt - Arwah = Arwah bin Zubair - Salfi = Dr.Luqman Salfi –r.no:record no /riwayat –Rizqullah:Dr.Mehdi Rizq Ullah-Mubarakpuri:safi-ul-Mubarakpuri-Abu yeala :musnad Abi yeala-ibn Hiban :sahih ibn Hiban –Ahmed :Musnad Imam Ahmed –Abi Daud: Sunan Abu Daud-Tirmidhi :jamaie Tirmidhi-Ibn Maja :Sunan Ibn Maja –Nisai :SunanNisai-Bukhari :Sahih Bukhari – Muslim:Sahih Muslim .

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[33] Bukhari :h:2988,4278,4287,4280,4289,4400 *Muslim :h:1358,1780*Ahmed:h:2496,2504,,3574,7862,10565*Ibn- ishaq :540-560 *watt :65-69.

[34] Abu Yaela :h:898 *Nisai:Sunan Al Kubra :h:11547 *Muslim:h:969 * Salfi :586-587 *Shaheen :162 *safi :401-403.

[35] Al-Hud: 107 *An-Nas :2 * Taha :114 *Al-Mumineen :116 * Al-qamer :55 * Al-Hashr :23 *Al-Jumua:1 .

[36] Bani-Israel :81* Al-Imran :67 * al-Hujrat:13* Ibn haban :h:3828.

[37] Ibn Qayyim Al –Jawziyya ,Imam . "Provisions for the hereafter " .Riyadh.Darussalam.PP:396-402. *safi:399-400. *Salfi:583 *Shaheen: 162 .*Bukhari:h:4295 *Muslim :h:1354 .

[38] Bukhari:h:4295,4298,4299,6641 *Muslim :h:1354,1714 * Ahmed:h:6643,6894,6958,14063,14084,14246 *Faizi :525.

[39] Bukhari:h:2648,4304 *Muslim :h:1688 *Tirmidhi :h:1430.

[40] Al-Tuba :25,26 *Hakim:h:2549,4369 ,6522 * ibn-hiban:h:6702 * Tirmidhi:h:2180 *Abu Daud:h:2501. *Bukhari:h:4315,4319,4318,4323,4327, *Muslim :h:1775 ,1776,1777,* Ibn-ishaq :566-592 * Salfi:600-602 .*shaheen :163-165 * Sibaie :114-116 * Watt :70-73.

[41] Al-tuba:49,79,81 ,92,91*Bukhari :h:2468,4415,4418,4668*hakim:h:7710 * Tirmidhi :h:3701 .*ahmed:h:15355,20107 *sibaie :75-76 *ibn -ishaq :602-604.

[42] Bukhari:h:3083,4416 *Abu Daud:h:1235 *ibn- Haban :h:2749,2752 *Ahmed :h:15353,15354,13726,21830.

[43] Ibn- haban :h:1268 (Muwarid –Al-dhaman) *Ahmed :h:15228,16252,16253.

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[46] AL-Tuba :107-108 * ibid:vol:3 .PP:49-50 *Salfi :630 *ibn ishaq :609 *watt :190 *this narrative is discontinued but verses of AL-tuba and vast no of Narratives makes case solid ,sura tuba is basically the best record of such an incident .

[47] Al-Imran:59-61

*Bukhari:h:63,892,3745,4371,4372,4373,4091,4366*Muslim:h:834,1764,,2135,2273,2420,2525,*ibn-kathir:vol:3.PP:70-125 *ibn ishaq:627-645 * Salfi :643-657.

[48] Al-Mayda : 3 *Bukhari:h:67,555,4406 ,7447* Muslim :h::1218,1838,4762* Tirmidhi:h:616,3087

*Ahmed :h:14031,16258,16259,20143,11353,11354,16296,16312,19894,19905,22978 8 * ibn ishaq:649-651 *Watt :266,300 *Salfi :661-662.

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The Hypothetical Study Of The Islamic Politics And State During The Era Of Prophet Muhammad (PBUH) and His Pious Caliphs.

1:Hijra to 40:Hijra

By

Dr.Muhammad Ali Junaid.

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